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The Resurrection and Paul's Argument

PHILIP L. FRICK



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The Resurrection and Paul's Argument

A STUDY OF FIRST CORINTHIANS
FIFTEENTH CHAPTER

By

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To

My Mother

WHOSE EXALTED CREED WAS,

"To live is Christ; to die is gain."

PREFACE

OF perennial concern is the question of a life after death. Christianity gives the final answer. The revelation through Christ is supreme. This conviction possessed the great soul of St. Paul. The Church can never sufficiently thank God that this spiritual genius set himself the task of interpreting for humanity the resurrection of Christ. His majestic argument must not be overlooked. No voice throughout the ages equals that of Paul. The present-day world, seeking for light through philosophy and science and psychology, will do well to ponder the message of the great apostle.

In the preparation of this volume many authors have been consulted. No bibliography is offered. The writer wishes to acknowledge his obligation particularly to Dr. W. Milligan, Frederick Robertson, and Dr. G. A. Gordon, for certain rich suggestions.

PHILIP L. FRICK.

Westfield, Mass.

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CHAPTER I

THE GOSPEL OF THE RISEN CHRIST

In Paul's epistles the resurrection is set forth as a specifically Christian doctrine. The thought of a resurrection had existed elsewhere only imperfectly and in certain forms. So far as it had a place at all in ethnic religions it was a vague, inconsistent conception, associated with crude and puerile ideas or with beliefs that gave terror to existence.—*Salmond*.

Every other human biography ends with death.

Christ's real, living presence, and not the mere remembrance of Him, takes hold of men's souls.—*Lotze*.

Belief in a future life, in immortality, is closely connected with belief in God. The soul that communes with Him finds in this very relation—in the sense of its own worth implied in this relation—the assurance that it is not to perish with its material organs. It is conscious of belonging to a different order of things.—*Fisher*.

The empire of the world belongs to God. This is the first step in the sublime idealism of the Hebrew prophets.—*Ewald*.

I believe in the immortality of the soul, not in the sense in which I believe in the demonstrable truths of science, but as a supreme act of faith in the reasonableness of God's work.—*Fiske*.

Human life is a colossal enigma without immortality.—*Hillis*.

CHAPTER I

THE GOSPEL OF THE RISEN CHRIST

Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures:—1 CORINTHIANS 15: *verses 1-4.*

WHEN this spiritual giant, Paul, proclaimed his profoundest religious conclusions concerning God's purposes toward man, what did he herald? When he interpreted with keenest insight the personality of Christ, what impressed him as the most exalted achievement of the Divine Son? When Paul's "Gospel" is unfolded to its sublimest truth, what climax revelation is made?

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When he grasps most comprehensively the majestic possibilities of the human spirit, and interprets most sympathetically the needs of mankind, what final message of cheer and comfort and inspiration does he speak? When he victoriously itinerated among the dying nations of his day, what new dynamic of life did he offer? When he wooed men from sin to holiness, to what mighty faith did he convincingly appeal? When he revolutionized the religious life of humanity, upon what cornerstone did he build his new, all-conquering Christianity? When he would establish Christ's world-Church, upon what foundation-fact must it be constructed?

The resurrection of Christ—this was the climax teaching in Paul's "good news." It was this mighty truth with its significant implications that aroused the Jews, and startled the Greeks, and stirred the Romans. It is this that still thrills the world. It is this revelation around which all others must cluster, as stars around one central sun. It was a unique message. Never had the despairing, bewildered world, sur-

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feited with commonplaces, and trying to feed its hunger upon the husks of surmises and doubts, heard so bold a doctrine. It was a powerful message—turning the world upside down, and inaugurating the new age. It was a victorious message. Old faiths, gloomy and unsatisfactory, disappeared with its coming. By it, as under the spell of sweetest music, humanity ceased its weary weeping, and began to chant a song of deliverance. It was a transfiguring message. Sin lost its mask; its real hideousness appeared, and its power was broken, as men listened to the story of their infinite value to God. Beholding itself in the white light of eternity, mankind began with an unprecedented zeal to turn from evil and to seek after holiness. What a majestic spectacle is this exalted Paul, preaching to a despairing world a new hope through the risen Christ!

And it is this basic faith in the resurrection of Christ that Paul, with all the greatness of his unique character, heralds and defends as central in the new religion established by Christ. To him it has a

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strategic significance. All other truths concerning the Divine Son need this to complete them. All other conceptions concerning the meaning of Christ's ministry are partial without this. Without Christ's resurrection, all other events in His mighty existence are incoherent. The perfect flower and fruit of the earthly career of Christ was in His deliverance from the grave. Disprove His power over death, and the convincing significance of every other fact of His ministry and nature is invalidated. Remove this strong cornerstone from His career, and the stately temple of His vast achievements falls into chaotic ruin. Every other belief concerning Christ requires this to support it and to make it compelling. It is not accidental to the Christian system of belief. It is essentially fundamental to the sacred revelations that the holy Christ made by His entrance into human relationships.

There is no "good news" to humankind without the message of eternal life. There is no hope for sin-cursed humanity if the sinless Christ does not live now to aid His

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own. Hollow mockeries are all beliefs in God that stop short of revealing Him as the Giver of eternal life. The grieving, groveling race will listen to no message that does not contain this hope of an endless dawn after life's stormy night. Deny this and men are baffled by inscrutable mysteries. Gloomy doubts, shadowy misgivings, take the place of cheerful confidences, inspiring trusts. The weeping multitudes will not hearken long to any word purporting to be from God until exultant declaration is made of His power over death. Hearing this they will gladly come to obey and serve and love Him. Useless for Paul to try to win the Jewish or Gentile world to a faith in Christ, unless he can herald His indisputable supremacy over the forces of destruction. Without the resurrection, Christianity would have been still-born, and the Church an impossibility. Prove this hope as to Christ, and the nations will crown Him their spiritual King.

Paul identifies the new system of Christianity with the faith in the risen, exalted Christ. This is the Church's foundation,

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Consequently in the midst of his on-rushing letter to the Corinthians, he must pause to write his eloquent, convincing defense of the precious belief in a future life with Christ. Nowhere else does he devote equal space to the elucidation of any one of the Christian doctrines. Nor is this by chance. He was constrained thus to do by his recognition of the climax value to humanity of this belief in the resurrection of his Lord. Always in his preaching does he lay great stress upon this, knowing that emphasis here strengthens every other Christian tenet.

Paul gloried in the cross of Christ. Through it did he understand the heart of God, the loyal obedience of the Son, the priceless value of man. Paul could never forget that the only begotten One of God emptied Himself to become man's Savior. With what marvelous work did Paul interpret the incarnation of the Divine Son! To declare God's love did He come into the ranks of fallen humanity. In love did He live the flawless life, that He might become man's Exemplar and Savior. In love did

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He climb Calvary's rough sides. In love did He give Himself to die upon the cross. He loved His own until the last. His self-sacrificing love made Him willing to carry any burden, to endure any hardship, to suffer any ignominy, to submit to any experience, if only at last He could win man back in love to God.

Paul knew that Christ had lived more than a loving, sinless, self-sacrificing, obedient life. He had lived a conquering life over all of mankind's foes. He had mastered the grave. He had demonstrated the new law of life. He revealed what was God's eternal purpose for the race. God had raised Him from the dead and declared Him to be the Son with power. By this supreme act did God display what was the measure of His loving plans for His own. Christ brought life and immortality to light. Christ's existence we must endeavor to evaluate, not merely from the standpoint of the cross, but also of the empty tomb. It is not enough to know that Christ was incarnated. The world must know also that He is the Exalted, Victorious One.

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The cross needs the empty tomb to make it the true spiritual dynamic. The suffering Christ must also be the triumphant Christ. By some special act of power on God's part, His Son must be shown to be victorious over everything human and earthly. As Professor Bowne writes: "The resurrection is just what was needed to make clear what the great revealing meant that culminated in the life of Christ. It was also what the disciples and the Church needed to complete their faith in their Lord." This constitutes also the highest revelation of God's love. As Doctor Gordon states: "If love does not die, it is not sovereign. If it is not buried, it is not absolute in sympathy. If it is not revived, it is not victorious."

This fundamental faith in Christ's resurrection Paul consequently "declared" with joyful reiteration. What a welcome truth to Corinth and to the world! Like a "motif" in a great symphony, Paul spoke it with ever-increasing confidence to the rejoicing Gentile world. This message his Corinthian converts received, because it gripped the reason, and swayed the emotions

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and inspired the life. Fitting so royally into all the needs of their nature, they could not but give it gladdest welcome. Paul did not force the doctrine upon them. They willingly accepted it, because it ministered so profoundly to the joy and holiness of their lives. Paul could boldly declare that it was in this comprehensive Gospel that included the glorious truth of the resurrection. "Wherein ye stand." Their entire religious life was based upon this belief. Their spirituality was the outgrowth of their confidence in the resurrected Christ. Their religious fixedness, their mental restfulness, their complacent outlook upon the future, their buoyant hopefulness, their freedom from corroding fears—all rested upon Paul's full-orbed Gospel that contained the belief in Christ's exaltation through the power of God, His Father.

Vastly more than they realized was their religious life in its entirety based upon this conception of a glorified Christ. Remove this foundation, and their whole spiritual existence shatters like a temple

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shaken by the earthquake. By just this richest of all messages were they also "saved." Conversion and redemption resulted when the sublime truth was believed. It stirred the conscience. It motivated the will in its struggles against sin and toward holiness. It furnished the mightiest protest against earthliness, by holding out the promise of an immortal existence. It emphasized the glorification of personality, by declaring the eternal permanence of character. To the soul aspiring for the good it held out the incentive of God's unfailing assistance until finally the exalted spiritual goal was attained. It pointed out the eternal consequences of good and evil, and motivated men to strive heroically for all that was acceptable to God, knowing that upon them would rest His eternal good-pleasure. The hope transfigured their lives.

That "He rose according to the Scriptures," is Paul's primary contention. His resurrection was in perfect accord with all former divine revelations concerning the value and destiny of man. Everything previous prepared for this final revelation.

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This was no contradictory interpolation, running counter to what was already known of God's will toward mankind. The Jewish nation particularly, should have seen at once the complete normalness of this highest truth which God knew mankind needed for its perfect redemption. What were the Holy Writings designed to do for Israel and for all the world, if not to give such broad conceptions as to God's nature, His far-reaching plans, His mysterious power, His loving sovereignty over all forces affecting the life of man, that the race could not doubt God's power to raise into life again that well-beloved Son whom He was to send for humanity's salvation? For this majestic purpose did all the law-givers and prophets and psalmists of the old dispensation write, that they might prepare the human heart for the sublime message of the immortal life. All Scripture was therefore initial to the belief in a Messiah,—not merely One who would love and sacrifice and suffer and die, but also One who would live and reign forever. In the Scriptures were the hints, the foregleams, the prophecies of life

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triumphant over death. Through all the sacred writers the spirit of man had been voicing its deepest longings, its holiest convictions, its infallible instincts, its soaring hopes, its clearest reasonings, its purest aspirations. And when the highest moods were upon man was he surest of his infinite worth to God. Consequently the Psalmist could sing, "Thou wilt not suffer thine Holy One to see corruption." Because of the overshadowings of the Almighty would eternal security be for the Messiah. Having sent Him into the earthly life, God will let Him taste the bitterness of death; but He will comfort Him with eternal bliss. The all-loving Father will let His Son feel the chill of death's touch; but He will surely call Him into a more glorious after-life. The All-wise God will permit Him, for a little while, to be stripped of power and to endure humiliation, and to become subject to every tragic law of human existence; but this same God will also highly exalt Him into exceeding great glory. He will let the savage storms of earthly disaster smite Him unto the death; but God will not de-

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sert Him. For His loved One there will be provided the way of escape. He will let human sin, grown hideous and awful, nail Him in wild rebellion against God's will, to a cross; but the compassionate Father will rescue Him into ageless exaltation. He will not permit death to have tyrant's sovereignty over the sinless One.

No devout Jew, thoughtfully reading the Scriptures, ought ever to have doubted Christ's resurrection. No human being anywhere, understanding even in slightest degree the nature of God and His omnipotence over man, should have hesitated to accept the belief in the after-life as the one final supreme gift of God to His own. This was Revelation's focus-point. For this faith all the Old Testament was a preliminary. Paul could not doubt the God in whom he believed. The God that hung the stars in the heavens, and laid the foundations for the snow-shrouded hills, He has power over all of earth's forces to compel them to do His holy will. He that gives life can also give eternal life. The second is not more inconceivable than the first. Such a faith

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is not a preposterous assumption. "Why should it be thought a thing incredible with you that God should raise the dead?" said Paul to his Jewish enemies. Paul had a great theology because he had a great God. And the resurrection of Christ was but the demonstration of God's power over the force of annihilation. This is God's world. All forces are His instruments. Everything must be amenable to His will. They must be servants of His high plans. To deny is to doubt God. The denial of the resurrection casts discredit upon Him, as if a part of the universe had escaped from His control, and He was no longer Ruler, but subject.

This is the message for our day. The sacred word holds true for our time more than ever before. God is Master. The forces of nature belong to Him. They are not beyond His unfailing control. They must so interact as to cause everything to work for good. This high optimism must fill all hearts as they think upon God. He is sovereign! Against Him there can be no mutiny in the nature that is the expression of His will. Our spiritualized philosophy

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is but repeating the verdict of the Hebrew theology. Indeed, philosophy is but theology under another name. In its loftiest moods it meditates upon God. It tries to solve the old riddles: "Who is God?" "What is man?" "What is the world?" "For what purpose is our known universe created?" Philosophy and theology are hand-maidens, looking into the face of God and endeavoring to interpret His ways toward men. Both of them minister in the courts of God. Both of them speak the same truth. Both of them, trusting in God, herald the life everlasting. Well does Bushnell claim that a belief in God settles the philosophic question as to the resurrection. If God exists, He must exist as the Lord of all physical things, not their helpless servant. On the assumption that God lives and reigns, a resurrection is possible. The denial of an after-life becomes increasingly difficult and preposterous, as men begin to grasp the unmeasured immensity of God's cosmos and to understand by what amazing ties mankind is related to God's orderly world, and by what in-

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comprehensible providences God sustains the life of His children. To set limits to God's dealings with man is wildest intellectual insanity. Who shall be reckless enough to declare what the Omnipotent One can do for those whom He loves!

Because God is supreme must death do His holy bidding. It is absolutely under His rigid control as is the growth of flowers, and the swelling of the tides and the wandering of the planets, and the cycling pageant of the seasons. He can do with death what He purposes. It exists because He ordains it to be His obedient servant. It is present as a human phenomenon because somehow the loving Father sees it to be necessary in His divine economy over His household. If He allows it to exist to fulfill His purpose, He can banish it when His will has been accomplished. He can "abolish death" when He desires. The God that bids sunrise to follow sunset, He can make life the holy sequel to death.

Our high faith in the future life of man

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through Christ is in sublimest accord with all that we know about God. Our knowledge of His perfect mastery over creation leads us to the calm trust that death can have no permanent supremacy over Christ, nor over God's faithful children. Humanity's burning hopes, its lofty aspirations, its mystic longings, its unfathomable instincts are not meaningless. All these are holy, unmistakable prophecies. The historian has argued correctly that by the very universality of this mysterious language of the Spirit has humanity justly accredited the belief in a life to come. "He has written immortality in our souls." It is a very part of our nature. This is our sixth sense. To believe in this is one of our basic needs. Therefore did the holy men of old walking with God, and the saints of all times enjoying blessed communion with Him, reason that God would withhold no good gift from them that love Him. Was this life good? Then He will give the other life also which vastly transcends this earthly existence. He that "only hath immortality," He will

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exalt His faithful children into eternal, sublime existence with Himself. By the resurrection of Christ, for which all Scripture had been preparing, God gives us a vision into His purpose toward mankind.

CHAPTER II

**THE FACT OF THE RESURRECTION
AND THE PROOF FROM EYE-
WITNESSES**

One fact verified, indisputable, and understood, to the Anglo-Saxon mind at least, is worth a whole world of ingenious speculation.—*Gordon*.

In order to the perpetuation of the religion of Christ, the resurrection must be a fact. For were it not capable of establishment beyond all reasonable doubt as a fact, men would cease to believe in the divine origin of our religion. The only way by which we can retain our faith is to include the supernatural in the facts pertaining to the resurrection.—*Rishell*.

That which is the foundation of all our hopes and all our fears—all our hopes and fears which are of any consideration—I mean a Future Life.—*Butler*.

It is wasted effort trying to explain the resurrection on purely subjective or psychological or pathological grounds. Only as a truly objective supernatural event does it take its place in the historical and psychological conditions of the time.—*Beyschlag*.

CHAPTER II

THE FACT OF THE RESURRECTION AND THE PROOF FROM EYE-WITNESSES

And that He was seen of Cephas, then of the twelve: after that, He was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, He was seen of James; then of all the apostles. And last of all He was seen of me also, as of one born out of due time. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the Church of God. But by the grace of God I am what I am: and His grace which was bestowed upon me was not in vain; but I labored more abundantly than they all: yet not I, but the grace of God which was with me. Therefore whether it were I or they, so we preach, and so ye believe.—*Verses 5-11.*

TO SOME persons no evidence is conclusive that does not base itself upon the testimony of the senses. Not soul but matter speaks the final word. The mighty conclusion of

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reason and heart are worthless in the presence of some trivial physical mystery. The argument "according to the Scriptures," seems utterly irrelevant. The significant demands of the intellect, the irrefutable logic of the soul's hungers, the sublime deductions from the nature of God, the mystic intuitions as to the value of man—these are entirely meaningless and may be completely discarded. Such persons clamor for science and disparage theology. They reject philosophy and demand demonstration. The laboratory only can furnish a positive answer for them to all problems in the human realm. One clear look of the eye is worth a thousand conclusions of the mind. Mental deductions may be but fine-spun hallucinations and clever self-deceptions. Philosophy, these assert, frequently grasps at shadows, and theology mistakes ghosts for realities. Accurate knowledge must establish its claims in the highest court of the senses. Facts are to be proven otherwise than through theorizings. The truthful must verify itself in actual experience open to all under any circumstances. The factual will always

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demonstrate its real existence by unmistakable signs. Only that will be accepted as a "fact" which can demonstrate its reality even to the most skeptical, by sensuous evidence that is consistent with irrefutable natural laws. It will need no further defense by reason. Nor can anything consistently be admitted as "real" that does not satisfactorily meet this test.

Among the Christians at Corinth this class of persons demanding outward proof for all the creed declared by Paul, must have had large representation. He makes it his task to answer their objections. He will meet their denial by appeal to experience. He will furnish satisfactory proof for the doctrine he declares. The resurrection of Christ was to Paul an incontrovertible fact. Nothing could be more clearly demonstrated. Nothing was more firmly established by proof. There was so much of absolute actuality about it, that every question was forever settled, every doubt completely silenced, every skepticism hushed. Its reality was so irrefutably dem-

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onstrated that the whole Christian system could be made to rest upon it.

Nor did Paul's assurance concerning Christ's resurrection rest merely upon his conclusions from "Scriptures." He has other supports for the Church's faith. He will meet the skeptics on their own ground and produce evidence which can not be denied. He is too careful a master-builder of the faith of Christianity to put a defective cornerstone into the structure. He will leave no possible room for unfriendly criticism. He must forever silence the unbeliever, and demonstrate to all the world the sure foundation of the Christian faith. In order to convince every one of the reality of Christ's resurrection, Paul makes his appeal to the senses also. He turns scientist. As much as Hume or Bacon or Spencer or Huxley, does Paul believe in the "laboratory method." His creed has no room for guesses. His tenets are not synonymous with theories. He does not care to preach "old wives' fables." Is Christ's resurrection a fact? Then it must be able to furnish evidences of its reality.

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Did Christ arise from the dead? Then there must be those who saw Him. Produce the witnesses, and the case is closed. Furnish the evidence, and the question of His survival after death is forever settled.

This Paul proceeds to do. He summons the eye-witnesses. To substantiate the belief in the resurrection of the crucified Lord, he submits the testimony of the many eye-witnesses that have beheld Him alive who once was dead. These saw Him led away to Calvary. Standing near the cross, they watched through the long hours of His crucifixion His awful death-struggles until they saw the thrust of the Roman sword, and knew that the end had come for their loved Lord. They saw Him taken from the cross of shame and laid in Joseph's tomb, while the soldiers kept guard by order of the revengeful Scribes and Pharisees. But they beheld Him again after the brief entombment. He walked in their midst. They consorted with Him in beloved Galilee. Their wonder-struck ears listened again to the soft cadences of His loving voice. Their trembling fingers touched His hands again.

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He shared with some of them the frugal meal, at early dawn by the lake side, after the night of toil. They knew this was their Lord. He that was dead was alive again! Every physical, bodily sense proved that their crucified, dead Master had risen into a new existence by some power beyond their comprehension. His life was a fact—real, indisputable. He had arisen. The grave could not hold Him. He had transcended the usual methods of nature. Death could not lay in permanent victory its heavy hands upon their Messiah. He appeared to them in such a physical form that their physical senses could grasp His identity. By the same evidence through which they knew that He lived before His death did they know that He lived now. They had seen Him and handled Him and spent the glad seasons of communion with Him. To the individual and the little group at the tomb did He appear. By the seaside to the frightened disciples; to the two despondent followers journeying to Emmaus; to the bewildered yet rejoicing companies worshiping behind closed doors; to the

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larger congregations bound together by love for Him; to the many that honored and worshiped Him,—did the Risen Lord appear.

Upon their united evidence does Paul base his faith. And such testimony is conclusive. If such evidence does not convince, then nothing can. It stands out, real as mountain peaks. The senses have testified to His survival, as well as the reason. The resurrection is a demonstrated, historical fact. It is proven as is any other human event, by appeal to human witnesses. Hear the evidence from trustworthy human lips, and the reality of any phenomenon, however wonderful and inexplicable, is authenticated. This proves the case. This demonstrates its validity. No appeal from this verdict! Skepticism now means unreason. Doubt now is akin to sin.

There is nothing more final than human evidence that corroborates itself. Having ascertained the trustworthiness of the witnesses upon sufficient testimony, history will record their statement as impregnable

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fact, however unusual or remarkable or miraculous the phenomenon to which they bear testimony. To doubt, then, is sheerest intellectual blindness. It is skepticism gone mad. Were such testimony discredited, then advance in knowledge of any kind would be impossible. The past would shackle the future. The trust in science would be a hollow mockery. Consequently Hume brands himself as an intellectual bigot when endeavoring, according to his petty ideas, to define miracles, he speaks of them as "violations of the laws of nature and, as a firm and unalterable experience, has established these laws, the proof against a miracle is as entire as any argument from experience can possibly be imagined, no testimony is sufficient to establish a miracle unless the testimony be of such a kind that its falsehood would be more miraculous than the fact which it endeavors to establish." But Hume's wild dogmatism disgusts equally the astute philosopher and the open-minded scientist. Nature's uniformity does not preclude the possibility of later higher manifestations of

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power by Him who is the Master of nature's laws. To dispute this is to put the laws above the Law-giver. No scientist dare say what is possible or impossible. Humility befits the scientist and the philosopher, as does mercy a monarch. A miracle is not a violation of Nature's laws. It may be but a new method according to which God operates in order to bring to expression some loftier purposes of His own. The hypothesis of "uniformity" is merely a generalization from past experiences. In no sense can it determine what future experiences will be. These are in the keeping of God. He can at any time alter the natural, in order to reveal some necessary spiritual truth. What these departures from the usual method are, remains to be proven by sufficient testimony. Whether such things as transcend our usual knowledge have actually happened, can be learned only by authoritative evidence.

The significant question then, in reference to the problem of the resurrection is, as to whether it can be shown by sufficient evidence that God ever did restore a person

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to life. If adequate testimony is forthcoming, then the reality of the occurrence is beyond reasonable dispute. We are then compelled to acknowledge that in this case, for some reason, the general law has not been operative. Some higher law now shows its force. If a worthy reason for this departure is discoverable, then there can absolutely be no legitimate ground for refusing to accept the new statement of fact. The witnesses prove it. The case is closed as regards any further controversy about it.

And who would hesitate to believe that in the sublime revelation which Christ's resurrection brought there is adequate reason why the usual methods of nature should be laid aside, in order that a fact in a superior realm of knowledge could be disclosed? As some one has said, "Jesus Christ is the standing proof that God has interfered in the affairs of this world." His resurrection is the supreme illustration. Testimony to this irrefutably establishes its historical validity. All depends upon the significance of the miracle and the quality of the evidence produced.

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Such testimony Paul offered in the eye-witnesses to whom he appeals. They furnish the "infallible proofs." He asks nobody to accept the strange doctrine upon the value of Paul's own conversion experiences on the road to Damascus. He refers to the more than six hundred persons, many of them still alive at the time of the writing of his epistle, all bearing joyful testimony to the living Christ. On six occasions, totally varied in nature, is He mentioned as having appeared. Paul instances each case. He is not trying to manufacture a tenet. The testimony of these persons he can not doubt and keep faith with his own intelligence. He is forced to accept the evidence that Christ arose. It was an actual occurrence. It was an historic fact.

Nor can the reliability of the evidence be questioned. All the requirements of trustworthiness are satisfactorily met. There was sufficient corroborative testimony. No parsimony here! This fundamental belief of Christianity does not rest upon the statement of a few scattered individuals. The appeal is to the hundreds.

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The few might have been easily misled: not so the larger companies. The circumstances of His appearances differ. No opportunity for skillful deception! If tradition had recorded only one appearance of Christ, even to the many, there might have been the suspicion of fraud or error. But in no two appearances is the setting the same. Consequently, the opportunity for error or deception is greatly decreased. The risen Christ is at home with His own under earthly roofs or under the open skies. The types of persons to whom He appears differed. In the larger congregations there might have been the impulsive, the thoughtless, the emotional, the mystical. This class might possibly have misrepresented certain experiences, or misinterpreted certain phenomena. But in such a company there must have been also the calm, the deliberate, the conservative, the skeptical. They will carefully diagnose all events purporting to relate to their Lord. Thomas and James and Peter are among the eyewitnesses, as well as John or Mary and a few other women. These will not hastily

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accept a conclusion. These must be convinced before they accept so incredible a belief as that the Lord had arisen. Thomas, the "Christian doubter," must lay his finger-tips in the wounds of His hands and side ere he believe. He will not trust until he has made proof by his senses.

Nor were they biased witnesses. Their fond hopes did not give birth to a mistaken belief. Prejudiced by wild expectations, they were not easily misled as to what was reality. They did not mistake their subjective states for objective appearances of Christ. Having been unbalanced by Christ's suggestions, they were not unfit to distinguish between the empty phantoms of their own minds and the tangible realities of a physical world. Bewildered by the passion of their love, they were not beguiled into creating any wild report about Him. Incited by a few fanatics, they were not stampeded into absurd conclusions concerning His reappearance.

They did not expect Christ's return. They had pitifully misunderstood His messages. They did not anticipate His coming

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again, even though He had foretold it. What a pitiful picture is that group of followers of the Christ! History presents no sadder scene. They were like a flock when the loving shepherd has been smitten. Christ was their sun. They loved Him. For the three years they had heard His matchless words, and seen His abounding wonders. Always were they face to face with this man of marvelous, incomprehensible power. They had listened to His stupendous claims. They had come under the spell of His holy life. They had experienced the glorious sweep of His ministry of love. They had witnessed His undisputed sovereignty over nature that made men liken Him to an Elias or one of the great dead. One day the fullness of the majesty of His personality dawns upon them, and they gladly acknowledge Him the long-awaited Messiah. He is a greater than Elias and Jeremias. He is the Son of God. He will usher in the promised Kingdom. Under His powerful regimen Israel's restoration will come. All glory shall be His!

But what an awful shock awaits them!

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He in whom they believed and under whom they hoped for the restoration of all things, falls a helpless prey to His bloodthirsty enemies. At last the Pharisees, like baying bloodhounds, bring down their quarry. The brutal soldiery and the fickle mob lead Him off to Calvary. The cross gets its victim. Their loved Christ is dead. He is borne to the tomb and buried in hopeless sorrow.

With His burial their hopes die. The one in whom they trusted was but a defeated human being. They are crushed, bewildered, despondent. They begin to scatter in confusion. The future is forgotten, being shrouded in utter gloom. They have been ignorantly misled. Blasted their hopes in Him! For them now only the gloom of despondency, the dreary wastes of lonesomeness, the taunting memories of a bright dream turned to blackness. Now the inglorious, humdrum, spiritless life again, and Peter will go back to his nets, and Matthew to his tax-booth. The tomb holds their Christ. The slow-pacing sentinels keep guard against theft. The ven-

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omous Pharisees lurk near, determined to prevent any fraud. The hopeless, chilling silence of that rock-hewn grave has entered the disciples' hearts.

Then something happens! This despairing band becomes radiant again. This demoralized group becomes vitalized again. A mystic emotion, resistless as on-sweeping springtime, captures their chilled spirits. A new conviction masters them. They are different even now. A new passion fires them. A fresh enthusiasm thrills them. They act like men facing a calm dawn after a tempestuous night. They are transformed from a dispersing band of cowards into a phalanx of invincibles. They begin with unconquerable zeal their spiritual tasks that are to inaugurate indeed the Kingdom of God.

What is the explanation of this strange procedure? Such a marvelous transformation needs an adequate cause. What new dynamic is at work upon them? There must have been some tremendous fact to influence them and to produce this miracle of their changed lives.

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There was a fact. Fair-mindedness, sanity, unprejudice, have but one answer. Christ had arisen! He had appeared to them. He who was dead had come to life again. He, persecuted by Pilate, crucified by the Jews, laid away in Joseph's tomb, had returned, by some power beyond comprehension, to their midst again, and the many had seen Him. Not a phantom vision, not a subjective hallucination was this, but their beloved Christ Himself. Now He walked among them in quiet grandeur as in the happy days of old. For such a wonder they were not prepared. Such a thing they had not expected. And now, in epochal hours, they commune with Him. Their eyes, once heavy with weeping, feast themselves upon His glorified face. To listen to His familiar voice again, that was sweetest music. Their mourning turns into gladness unspeakable, for they have Him once more and they are satisfied. They exult as a flock to whom the departed shepherd has returned.

He is the same Lord, but with mysterious differences which they do not understand

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nor endeavor to explain. Unchanged by the dread experience of death, He has still the same interests as of yore. His personality is unaltered. They can identify Him not merely by the physical characteristics, but by His spiritual and mental similarities. The grave had not altered His soul atmosphere; and breathing this, the disciples knew their Lord. When their wonder is stilled, He speaks to them of the Father, of the future Kingdom, of loyalty to Himself, of love to God and man, of obedience to God's will, of the Comforter to come, of the redemption of all the world, of His unfailing presence, of the place prepared for them. When the forty glorious days, radiant with the blessed communion with Him, are at an end, they are so unshakably convinced of His exalted sovereignty over life and of His place with God, that with no misgivings do they bid Him farewell as He ascends to the Father. He was their living Lord, their reigning Messiah.

To this fact they bore witness in ever-broadening circles. Upon this event the Church based itself. To declare it, became

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the passion of the followers of Christ. Nor can their testimony be disputed. The proofs are infallible. If the validity of the evidence can be questioned, then the human mind can be certain of nothing. Then chaos everywhere in history! Then nothing is reliable. But the skeptic can not sneer out of court this momentous fact. The Christian Church has continued throughout all the centuries to repeat, "Raised from the dead," because these men and women who knew Him the best declared that they had seen Him alive again after His burial. And because we believe in the religious worth of those first followers, will we ever accept as authentic their testimony. Paul asked for nothing more than their evidence, nor need we. Dispute is impiety now; controversy is affrontery; contradiction is insanity. The resurrection was indubitable fact. Humanity begins a new era with its proclamation. As a religious truth it is the very apex of God's loving revelations to men.

And never is the Church of the risen Christ surer of the reality of His resurrec-

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tion than when it investigates the attacks of those defamers of all religion who would disparage the belief in Christ's resurrection. For the record of the risen Lord has always been, and will ever be, the chief point of attack of those wild iconoclasts who, denying the existence of God, would undermine all religion of whatever kind. They realize that if His resurrection can be disproven, the entire Christian system falls into ruin, never to rise again. Equally well do they appreciate that, if this can be demonstrated a fact, a divine authority of sublimest impressiveness is given at once to every detail of the life and message of Christ.

Consequently the most fanatical attacks have been made against this claim of Christ's victory over death. The rationalists have denied that He actually died. Unable to question the convincing weight of testimony in favor of this reappearance, Buhrt does not hesitate to impute dishonesty to Christ and to allege a deliberate fraud in Christ Himself. To such desperate straits is this disbeliever forced, in his

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efforts to disparage Christ, that he asserts that Christ connived with His disciples to deceive the Jewish authorities into believing that He was dead upon the cross, so that later, His body having been rescued from the grave and by medical attention restored to its former physical vigor, He might appear among them, and circulation be given to the belief that He had been resurrected.

But against such a preposterous charge of pious fraud by Christ and His disciples even Strauss protests. Equally untenable is Keim's theory that by the crucifixion the youthful body of Christ, weakened by no passions, did not lose its vital forces, and that having been laid away in the tomb, He gradually revived, was rescued, nursed by His friends, later to make His reappearance. But all such theories are made ridiculous by gross improbabilities. Less faith is required to believe outright in the resurrection, than in many of the striking coincidences upon which the denial of Christ's reappearances are made to rest. By no such methods could Christ ever

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have made upon His followers those profound impressions of being, "The Victor over Death," "the Prince of Life." Incredible to think of so pitiful a Christ becoming an object of passionate faith, of exalted emotions, or being heralded as a risen Conqueror and the Son of God. There is no sane reason for questioning the fact of His death. Who can doubt that those fanatical persecutors and those brutal Roman soldiers made sure of their victim's decease?

Nor is Strauss' well-known but puerile "vision-theory" any more damaging to the belief in Christ's death and resurrection. Forced to admit that the "astounding revulsions from the deep depression and utter hopelessness of the disciples at the death of Jesus, to the strong faith and enthusiasm with which they proclaimed Him as Messiah, would be inexplicable unless something had happened which had convinced them of His resurrection," he contends that what they interpreted as the reality of a risen Christ was, after all, but a subjective vision. But those disciples

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were not thus easily deceived. It is incredible to imagine that out of the hundreds that are reported as eye-witnesses, all were deceived, or that there were no skeptical conservatives competent to distinguish between reality and the creations of the imagination. Even Strauss himself, in later life, repudiated his own theory, still held to by some, as being inadequate to account for the "quick revulsion of the feelings of the disciples which led them within a few days after Christ's death to believe in His resurrection." Not subjective visions, but the objective appearances of the risen Christ led them to their epochal faith. Renan may lend his brilliant powers to the support of the "vision hypothesis," but the thoughtful Christian world, habituated to weighing evidence, will still steadfastly refuse to believe that the appearances of Christ were an "epidemic illusion." If these were illusions they involved the mistaken reports, not merely of sight, but also of hearing and touch. We smile at Renan's statement wherein he pompously declares that the nervous imagination of one woman,

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Mary Magdalene, at the sepulcher, has changed the state of the world.

Irreligion and skepticism and infidelity, having utilized all weapons of overthrow, have hopelessly failed to capture this stronghold of Christianity. Strauss, the most determined of all objectors in his opposition on critical grounds to Christianity, admits that in the resurrection of Jesus we have the decisive question, and that if the natural historical view fails to explain this, everything belonging to that view must be retracted. Well do the apologetes of Christ realize that if the reality of the resurrection can be disproven, then discredit is cast upon the divine uniqueness of Christ's life; upon the truths He taught, and upon the momentous claims He made. But "the foundation of God standeth sure!" And we base our conviction upon the unimpeachable testimony of those eye-witnesses, in the providence of God called to be triumphant messengers of His transcendent truth. They were possessed by the sublime message. On no other basis can we account for them or their phenomenal

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success. As a writer says, "Something must have happened to change that band of fleeing disciples into world-defiers and world-conquerors. If there is no fact behind it, whence this new conviction, this mighty courage? The only adequate explanation is, to believe that what they said is true." The gates of death did actually swing open to let the Messiah, the triumphant Christ, pass out as victor. They saw Him. They communed with Him. Their testimony is irrefutable. Never did it appear more convincing, more trustworthy, more reasonable, than after the bewildered skeptics have done their utmost to discredit it—and all in vain. He that was dead, lived again.

Consequently Paul is invincible. His logic is irrefutable. His theology is fortified by scientific demonstration. His reason, as well as His faith, permits Him to believe in a God that can raise from the dead. Yonder are the many witnesses that supply the all-significant evidence. And to Paul's holy conviction we may cling with unshakable assurance. He was per-

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suaded as to the validity of his faith; we may be equally certain. He will not base his hope upon any shadowy assumptions. Neither need we. He was convinced beyond the shadow of a doubt of the reality of his Lord's victory over death. We may have the same glorious hope. We may believe with Paul, that through Christ the God who creates all things is making the climax revelation of the final victory of life over death. When we stand beside the new-made graves where our loved ones lie, we will remember that once in far-away Palestine God's Son broke through the bars of death—and His faithful ones recognized Him even after the mystery of death. And because He lives, we are to live also by the power of His resurrection.

CHAPTER III

THE CORINTHIAN DOUBTERS AND
THE DENIAL OF A
RESURRECTION

Cerebral physiology, when studied with the aid of molecular physics, is against the materialist as far as it goes. The materialistic assumption that the life of the soul ends with the life of the body is perhaps the most colossal instance of baseless assumption that is known to the history of philosophy.—*Fiske*.

Matter is the vehicle of mind, but it is dominated and transcended by it. It is quite credible that our whole and entire personality is never terrestrially manifest. . . . The soul is that controlling and guiding principle which is responsible for our personal expression and for the construction of the body under the restrictions of physical conditions. The body is its instrument or organ, enabling it to receive and to convey physical impressions and to affect and be affected by matter and energy.—*Sir Oliver Lodge*.

What then, is man? He endures but for an hour, and is crushed before the moth. Yet in the being and in the working of a faithful man is there already (as all faith, from the beginning, gives assurance) a something that triumphs over time, and is, and will be, when time shall be no more.—*Carlyle*.

After death the soul possesses self-consciousness, otherwise it would be the subject of spiritual death, which has already been disproved. With this self-consciousness remains personality and the consciousness of personal identity.—*Kant*.

It is the sure fact of sleep which makes hope so reasonable, by giving the lie to every doctrine of extinction.—*Thomson*.

CHAPTER III

THE CORINTHIAN DOUBTERS AND THE DENIAL OF A RESURRECTION.

Now if Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead?—*Verse 12.*

It is not to be wondered at that in the Corinthian Church the doubter was present. He is present everywhere to-day when men meditate upon the mysterious spiritual realities. He is successor to Thomas of the apostolic group. To some of the teachings of Paul he gladly consented. They ministered to this religious life, and co-ordinated with his previous mental conclusions. But against Paul's cardinal message of the resurrection he protested. It seemed contrary to reason, and contradictory to actuality, because beyond his comprehension.

In a certain sense he was progenitor to the modern materialist. He made life

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synonymous with bodily existence. He denied that there was any abiding spiritual factor in man's personality that transcended his body. Man is but a physical organism. His body is but a chance aggregate of material atoms, in no sense essentially differing from other physical things about him. All phenomena of his existence that might betoken some spiritual agent using the body as its instrument and interacting upon it in some mutual interdependence, he accounted for as the strange consequence of physical alterations within himself. Thought, feeling, emotions, volition were all but mystic phases of these material atoms that had shaped themselves into a fleshly human body. If he had endeavored to explain the so-called spiritual side of man's nature, he might have done so in the terms of our arch-materialist of the present, Haeckel, and designated the soul a "misnomer," claiming that man has no soul, but only a succession of mental states. Between the mystic atoms there is some such interaction that these secrete thought and account for all mental phenomena.

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Consequently, when death touched the body, it was annihilated, and existence forever ceased. Could they not witness the process of physical disintegration? Could they not with their own eyes behold the beauty and power of the physical body decay, and see it crumble into dust, becoming part of nature again, to be absorbed into the earth, or dissipated into air, or furnishing nourishment for living things? Death was final conqueror. The tomb where man's body moldered away was his eternal resting-place. There was nothing that survived. As with the burning away of the candle disappeared at last the flame, so with the cessation of life disappeared the body also. There was no future for man's personality when death laid its heavy hand upon him. All that there was to him was laid away in the tomb to become prey at last to the irresistible force of disintegration. In the face of this physical spectacle it was folly to expect that there was any kind of a future existence for him after death.

And with what pertinacity does the

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old, skeptical denial survive! The discoveries of the laboratory are held to declare only the physical reality of man. Such a thing as soul is never detected by doctor or physicist or biologist. Mental facts are all produced by the physical organism. "The physical and the mental life appear together, advance together, fail together, and disappear together." The mental life is but a "function of the organism," which in itself is but a "special material aggregate." The body is supreme. The processes that seemingly have a spiritual basis and appear to be dependent upon some psychic agent for their being, are but refined material reactions. In all mental phenomena there are corresponding changes in the atomic arrangement of the cells of the brain. When the body fails, then memory and imagination and sensation and all other similar activities subside. The body controls all of these. When it ceases to functionize therefore, all existence must correspondingly cease. The hope of a future life is consequently, as Haeckel says, "the citadel of superstition." Death ends all.

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So reasons the materialist despite the careful logic of the alert psychologist who contends for the reality of personality, aside from the reality of the body. The modern investigator into the nature of man acknowledges that there is a most wonderful interdependence between body and spirit; that the body conditions mental activity; that there is some concomitant variation between thought and brain-cell movement; that accident or disease or age affect the activity of the spirit. But he concludes vastly greater things also. He declares that the body does not explain all the phenomena of life; that no sensation is possible without an abiding, active, psychic agent, able to receive external impressions and to interpret them; that this soul can not be identified with the body; that the spirit manifests its reality by countless activities; that as the musician rules his instrument, so does the spirit rule the body or its instrument through which a relationship is preserved to the external world; that this spirit, endowed by God, has creationary power to fashion the human

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body; and that no psychologist dare assert that there is nothing in man that can survive the experience of his physical disintegration through death. Its verdict is unmistakable, and most convincingly prepares the way for the faith in the future life which Paul defended.

But a second class of Corinthian doubter there was that refused to give a literal interpretation to Paul's statement of the resurrection. To the thought of any kind of a bodily existence after death he protested. Matter in all form was essentially impure. Deliverance from the body could be considered, therefore, only a blessing. Influenced by the teachings of some of the Greek philosophers and Gnostics, he conceived of everything physical as base and worthless. To have death free the spirit from its bodily form was to be welcomed as a most acceptable boon. The body was at the best but prison-house for the spirit, ever struggling to be free. As related to matter it was the very source and seat of all evil. It tainted the spirit. In it resided the evil passions, the base tendencies, the

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sinful appetites. Were it not for this body, man's spirit could easily be victorious. From the body came all temptations to sin. Ever it was defiling and debasing him. Inasmuch as it was base and worthless, the highest task of the spirit was to mortify and subdue it, ever persevering in the struggle until at last death put an end to the battle and freed the spirit.

To those Greeks, therefore, not of so gross a materialistic bias as utterly to deny the possibility of some kind of a future life, the belief in another existence, entirely without the trammels and hindrances of a physical body, was most eagerly welcomed. To be unclothed of this fleshly garment, that was a consummation most greatly to be desired.

When Paul preached the resurrection, therefore, they gave it but an allegorical interpretation, as did Hymeneus and Philetus, of whom Paul speaks explicitly in his epistle to Timothy, claiming that the resurrection was past already. The term must be understood figuratively. The individual had his resurrection in one of two ways: First,

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when man's spirit turned from its sin and lived in righteousness, overcoming all the lusts and evil proclivities of the body, then did the man have his resurrection, passing from death to life. This was the climax to the soul life. Or when literal death came, and the spirit was liberated from the body, then could man be said to have experienced his resurrection. But beyond this interpretation, the Corinthian doubter would not go. He either so spiritualized the word as to give it relevance only to a transformed life here—and denying any kind of future existence, or he contended that the freed spirit in some kind of a formless condition continued to exist. He was satisfied to believe in death as separating the pure spirit of man from its evil environment, and furnishing it with the longed-for opportunity to live in unobstructed freedom. Or he contented himself with the thought of an earthly life, however brief, in which the spirit had been made regnant. To believe in the resurrection from the grave was to debase a sublime spiritual truth into a meager material impossibility.

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The person who was walking in conscious fellowship with Christ according to His teachings, and who could say, "Old things are passed away, all things are become new," he needed no higher kind of a resurrection. To live such a glorified earthly life—that was sufficient; to expect anything additional, that was folly. Existence had come to its holy climax when the good was supreme and evil had been mastered. The spirit's after-life in any outward form was therefore a sheer contradiction.

To these two classes of deniers, whose erroneous beliefs were beginning to imperil the entire Christian message, Paul makes clear answer. Knowing full well that the false beliefs would "eat as does the gangrene," until the entire Church was sickened unto death, he offers the antidote.

He has but one answer to the doubters. He declares again, as incontrovertible fact, the resurrection of Christ. He will never lose sight of this mighty event. This proves irrefutably and forever the possibility and the reality of a resurrection. The denial of the possibility of a resur-

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rection is a denial of the actual return to life again of Christ. He who questions the immortal life, immediately invalidates the claims of Christ to a victory over death. If there is no possibility whatever of escape from the grave, then Christ did not escape. Then He is still dead. The denial for the race necessitates the denial for Christ equally. The universal must include the particular. Then the witnesses reported falsely, for death on that supposition is the unbreakable, universal law. To its iron sway there can be no exceptions. Death is absolute. Its rule is everywhere.

But Paul disproves the universal, by demonstrating the particular. Christ did arise. He broke through the seemingly iron law of death and demonstrated the possibility of renewed life after death. That He did so is an indisputable fact, attested by the many accredited witnesses. And this one historical event destroys all possible objections and silences forever all skeptics. By it God revealed a higher law than death, and under this mankind had its existence. By it He manifested

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to humanity a higher knowledge than had ever been vouchsafed to the race. In Christ He makes known what was the final purpose of God, transcending even the law of death.

Exactly what the resurrection is to be for mankind we do not know; but that there is a survival of man's spirit, in some bodily form, this fact the new life of Christ after His death unquestionably demonstrates. On what grounds, so argues Paul, dare the questioner base his denial, while the living, risen Christ Himself refutes the doubt? How can he claim to be a reasonable denier, in face of such incontestable, unanimous evidence, to the Lord's survival after death? In face of such proof the doubt is the very climax of inconsistency.

This is Christianity's final answer still to all the modern doubt that makes its attacks upon the after-life of man. We will call to our aid still the philosopher, weighted with his strong argument. We will appeal as never before to the psychologist, to show that there is some agent,

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superior to the body, that uses it as a violinist does his instrument. But the conclusive evidence in favor of the future life for man will be the resurrection of Christ. He brought immortality to light. The conclusive disproof of the erroneous theories of the materialist is that once there was a being, called Christ, who survived the grave. He was crucified to the death and committed to the tomb. But He returned to life again! He once for all, therefore, invalidates the charge as to the impossibility of an after-life. This one clear fact makes forever ridiculous all the guesses and the theories of the skeptic who interprets man merely as an aggregate of atoms having no high spiritual destiny through the gift of God.

Paul's reasoning convincingly demonstrates also the essential unity between Christ and mankind. He was mankind's high representative in all things. What was possible for Him was possible for all. Evidently there was a certain class in Corinth who refused to classify Christ in His experiences with the rest of humanity.

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By thus claiming, did they hope to disparage the significance of His resurrection, to which they were reluctantly driven. But Paul, seeing the damaging consequences from such an admission, refutes the premise. In not the slightest degree will he acknowledge a disparity in human nature between Christ and man. Whatever had been mankind's lot had been His, by His entrance into the life of humanity as its incarnated Savior, and by all human experiences from birth to death through which He had voluntarily passed. But His identification with the race proves conversely, also, that what was His final lot was to be the experience of humanity. As the Son of God He was also the Son of man, and showed how completely He could participate with man in his experiences. But in Him man sees also what is to be his own destiny. Christ is humanity's exemplar. His resurrection, therefore, proves ours.

The Master came into the world to demonstrate by His life and death and resurrection what was the normal rule for

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humankind. His life was not exempted from human restrictions or earthly temptations. He was like unto one of us, except in His sinlessness. Being subject to all the limitations of the race, He must therefore submit Himself to the climax calamity of man's earthly existence. He must fall under the stroke of death! Like any human being, He must go through the gates of the tomb. He must drink the bitter cup. And by submitting to death, He demonstrates His complete identification with the race of mortals, of which He claimed to be an essential part.

Through just this fundamental unity with mankind does His resurrection have its stupendous significance. Humanity can not be interpreted as excluded from Christ's triumphs. There is not one law for Him, and another for us. We are sharers with Him in all His victories. He demonstrates that the after-life, to which He had become inheritor by the power of God, was to be the priceless possession of all. Through the gift of God, what He became, we are to become—victors over the grave! Be-

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cause He was raised we are to be raised also. His triumph foretells ours. He proved the higher law, under which life was to continue. Inasmuch as by His incarnation does He show His identification with us, by His resurrection does He prophesy our complete spiritual identification with Him in a glorified future.

There is no escaping Paul's logic. Interpret human nature in such a manner as to deny the possibility of life after death, then the actuality of His resurrection is utterly invalidated, and the testimony of the Christian witnesses is impeached. They are heralds of a black lie. Nor can the alternative view be admitted, that Christ was not typically human, and consequently not subject to all the physical laws governing mankind. He was characteristically, typically, one with us. The manifold strategic events of His earthly life showed Him to be a true sharer in the essence of human nature. He could not even escape death. And by this very participation with us in our earthly life does His resurrection secure its strategic significance. We can not doubt

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that in this, as in all other things, is His likeness to us proven, and our likeness to Him established. In Him we see what we are to become. Does He rise triumphant? Then we need never doubt what destiny God has for us.

And to this sublime conclusion will the spirit of man persistently hold when doubt assails. Does materialism blatantly shout its denial of any after-life? Then the Christian, calm in his majestic faith in [a Christ raised from the dead, will point to Him. Was He, the Son of man, raised by the will of God, out of the power of death? Then shall all those who are essentially related to Him, by faith and love as well as by the ties of the body, expect to have God bestow upon them a future life.

CHAPTER IV

**THE DENIAL AS INVALIDATING
THE RESURRECTION OF
CHRIST**

If Christ is a revelation of God in the sinlessness of His life, how is it possible to determine *a priori* that He is not also a further revelation of God in the wonder of His resurrection? His resurrection is a fact of the largest ethical and religious significance. It endorses His claims. It adds a fresh manifestation of power over the world and death and sin. It means the complete subordination of the natural to the spiritual.—*Simpson*.

In the case of a person so extraordinary as Jesus, even the greatest miracle might be accepted as an actual occurrence, and it might not seem incredible that the dead body, after having been laid in the rock grave, was resuscitated and restored to life by God.—*Holtzman*.

The resurrection of Jesus satisfies the conscience and the heart.—*Reischle*.

Faith and trust in God can not be founded on one who continues dead.—*Zahn*.

CHAPTER IV

THE DENIAL AS INVALIDATING THE RESURRECTION OF CHRIST

But if there be no resurrection of the dead, then is Christ not risen:—*Verse 13.*

PAUL's task of convincing the Corinthian doubters was no easy one. Holding so tenaciously to doctrines contrary to the fundamental teachings of Paul, they did not hesitate to alter their premises and withdraw their admissions, lest they be driven into uncomfortable conclusions by his compelling logic. Having been entirely willing at the beginning of their Christian careers to receive the doctrine of a resurrected Christ, some of them, learning that they could not concede the resurrection of the Master without admitting the possibility of the resurrection of all mankind, refused further to make the concession as to Christ.

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Inasmuch as the acknowledgment of His survival carried with it the possibility of an after-life for all—to which conclusion they steadfastly refused to hold—they radically changed their admissions as to the reality of His triumph over death. They argued now that they must have been in error in supposing that He was alive. Their former beliefs concerning Him must accordingly be changed. They were compelled, in order to be consistent with their denial, to conclude that He was dead still, and that in reality no resurrection had ever come to Him.

And into this lamentable conclusion does the modern skeptic find himself plunged. For materialistic reasons, being under the dominance of presuppositions which exclude an after-life to any, he must deny, per necessity, the survival of Christ. He did not escape the inexorable law. He was annihilated by death. The tomb conquered in His case as in all others. God could not raise Him to new life. The world is pitifully deceived and ignorantly deluded when it supposes that He lives.

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Imagination has outlawed reason, theory has displaced fact in this erroneous belief. No such thing ever happened as the opening of the tomb, and the exit of Him whom it held in its granite hands. He foretold His resurrection, but it did not occur any more than it does with the multitudes buried since His day. The grave knows no victor.

But Paul is not without an immediate refutation of the erroneous contention. In answering those who, despite all the historical proofs, deny His resurrection, Paul enters upon a new line of argument to make credible the belief in some kind of a resurrection life. Heretofore he has appealed to eye-witnesses to substantiate his claims. Now he refers to the serious consequences that would inevitably follow, were the denial true. And by the very seriousness of the results does he prove the incredibility of the denial. Keen-witted logician that he is, Paul forces the skeptics to face the direful effects of their bad reasoning.

Primary to all other consequences of

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this universal denial of a resurrection,—the one upon which Paul must have dwelt with most sorrowful meditation,—was this. If there is no resurrection, then is Christ not risen. The tomb still holds Him. The grave still conquers. He did not triumph over death. The hope of the race in Him is baseless.

But consider what momentous bearings such a conclusion has. This shatters the Christian system as a massive oak is shivered by the lightning. This overthrows the new religion as beautiful, stately temples are shaken down by the Titan earthquake.

Who was this Christ? What claims did He make? What kind of life did He live? What prophecies fell from His lips? What hopes did His followers have concerning Him? What impression did He make upon those that came under His mysterious spell? He claimed to be the Son of God, the promised Messiah for whom Israel and the world had been eagerly waiting, and to whom all mankind must look for redemption. He made extraordinary statements as to His powers and His future. His mis-

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sion was to establish the longed-for Kingdom of God among men. He endeavored by His principles and example to transform mankind into a loving brotherhood. He asserted His unique relationship with God for a special divine purpose. He was ever affirming that as Lord of Life He had come to bring the life more abundant. He seemed to know completely the outcome of His life, and calmly prophesied His resurrection after His death.

Of this there can be no doubt. He lived in communion with God as no other human being ever did. He spoke such majestic words as had never been heard by human ears before. He walked among men like a King receiving homage for His greatness, His goodness, His power. Despite all misunderstanding, all opposition, all persecution, He obeyed unswervingly the will of God, and did unfalteringly the vast work entrusted to Him. No moral hero like unto this teacher, claiming to be the Son of Mary and Son of God, and willing to go to the cross for the sake of the tremendous truths He so bravely declared!

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Not the hatred of the jealous Pharisees nor the persecution of the scornful Scribes nor the pitiful unresponsiveness of the fickle crowd could dissuade Him from the holy course laid out for Him by God.

Think also of the glory of His character. In those qualities of spirit that mark the man of transcendent spiritual greatness, how majestic He was! In Him in amazing abundance there had blossomed out all those character-virtues that lie dormant in other men. He could love with a changeless affection. It altered not, despite the unworthiness, the vacillation, the weaknesses, the sins of those to whom He so regally gave Himself. He thought never of self. He withheld nothing, if only men might be brought to love God. He resisted the insinuating power of temptation. Sin found no frailty in Him. He was perfectly surrendered to the will of God. Never before, never since, has the human spirit burst forth into such wondrousness of beauty and power as in Him. Pilate voices the verdict of the ages, "I find no fault in Him." He is the world's perfect man.

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Because of what He was and because of the life that He lived was His crucifixion the blackest tragedy of all history. No wonder that when He died the heavens draped themselves in pall at sight of this climax infamy. Men killed Him who claimed to be the Son of God. Human sin displayed to what hideous extents black rebellion and hideous unspirituality could go when it crucified Him of the faultless life. To such perfidy and degradation had the race sunken that when He came to His own, in His holy self-sacrifice and in His majestic love, His own nailed Him to the cross. Hanging between thieves He, the Holy One, ends His tempest-smitten life. Disgraced, dishonored, defeated, His mangled body is laid into the tomb.

But concerning the dead, entombed Christ, certain tremendous questions persist in forcing themselves into our minds. For such a Being as He does God have nothing in store but the cross? Is this the reward for His unswerving obedience, His high fidelity, His boundless love? Does God care no more for Him than do the blood-

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thirsty Pharisees hounding Him to the death? After the shame, the bitter ignominy, the cruel disgrace, was there no exaltation, no glorification, no everlasting honor? After the majestic self-sacrifice was there no abundant success? After the hatred, the misunderstanding, the persecution from men, was there no soothing approval from God's lips? After a career glorified by such goodness and heroism and unselfishness, was there nothing but the consuming tomb?

Unless there was the resurrection there was nothing but annihilation for this high, this Holy One. His life had no special meaning in the sight of God. His prophecies were mistaken, His statements were base deceptions, His claims were rankest perfidies. The story of His life ends with the tomb that holds His pierced body. The conceited, deluded, impious pretender, He received His dues when death gripped Him!

But the admission as to His non-resurrection has most direful implications. It involves God. We may hurl terrible charges

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against Him if there is no after-life for Christ. Through all of His brave, trying ministry Christ had been endeavoring to teach the lesson of trust in God. God was the Father. The world was in His keeping. He controlled it for the welfare of His children. He fed the sparrow. He fashioned the dust into the beauty and fragrance of the lily. He was so intimately interested in the lives of His own that the very hairs of our heads were numbered. All that our natures needed He would supply with a Heavenly Parent's wisdom and affection. Food, raiment, companionship, even the Holy Spirit would God give because we were the children of His love. God had delight in caring for His own. Man's every requirement could be brought to God in calm trustfulness. So taught Christ. Just so did Christ live in His entire communion with God.

But unless there was a resurrection for Christ, then His trust in God was a pitiful error. In vain did He look to God in the time of His deepest need. His conviction as to God's interest and assistance was

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baseless. His trust was ill-founded. God, in reality, did not have this intimate regard for man's welfare. When Christ, in the hour of His darkest experience, looked to God the Creator's face was turned. He did not hear His prayers. When Christ calmly committed His spirit to God the Creator was too heartless or too powerless to care. He was impotent to safeguard His own. The stupendous machinery of the universe was not in God's controlling hand, working for the good of His children. He was a helpless engineer, feeble before the attacks of death. He has no mighty sovereignty over nature. He can not even so control the physical laws that His only-begotten Son shall escape from the tyranny of the grave. But if this is so, then mankind will never trust God. A weakling God on the throne will never win the love and worship of humanity. Then all confidence in Him is ill-placed. If God does not honor such an exalted life as Christ's, what confidence can frail men have in Him? Why should they try to serve Him? Why should they hope for guidance from Him? Why

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should they strive to do His will, if God places no high valuation upon their characters and can not safeguard them? All true spiritual communion with God becomes forever impossible, if God is such a Being as to give no resurrection life to this Christ who so triumphantly lived to God's honor.

Again, if Christ is not raised, then God is not love. There is no escaping the conclusion that if God was animated by a true love for His Son, He would honor Him with the display of all divine powers in Christ's behalf. His love would find some way of escape, some method of victory for Christ after His tempestuous, earthly life. After He had done so faithfully the Father's will, after He had walked so heroically the steep ascent of Calvary, surely God would not forsake Him! Had God's heart turned stony as the Pharisees? Was there no more pity in God than in the Roman soldier that plunged the sword into Christ's side? Was God as fickle as the ignorant mob? Would God betray Christ as did Judas? Had God's loyalty vanished into cowardice

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as did Peter's when he denied the Lord? Had God's affection turned into winter-chill toward Him who so regally had finished the work entrusted to Him? God could not have loved Him and then deserted Him forever to the wild hatred of His tormentors. God could not have loved Him and let His life go out forever in such a tempest of scorn and ignorance and violence! God could not have loved Him and let the calm assurance, the peaceful trust of Christ's regal soul go unrecognized, unrewarded. If God loved Him, there must be for Christ more than ignominy and shame and hatred and defeat. There must be glory, honor, recognition, love, worship, eternal life. Unless these royal tributes are paid to Christ by God, what can prevent mankind, in bewilderment and mistrust, from crying out that He who rules over man's pitiful destiny is a Molock, not a Father?

But even more deeply than this does the denial of Christ's resurrection implicate God. It raises a gloomy doubt as to the moral nature of God. The very essence

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of our conviction concerning the moral regimen of God is that good finally prevails, that evil is under God's displeasure and must be eventually destroyed. But never before in the history of the world were good and evil, righteousness and unrighteousness, juxtaposed in such striking contrast as in the career of Christ. Compare His goodness, His spirituality, His unselfishness, His obedience with the sinister evil, the gross unspirituality, the hideous selfishness, the consummate hard-heartedness of His implacable enemies. On whose side is God? Is He conscious of moral exaltedness and moral obliquity? Whose cause will God espouse? Toward the victory of whose principles will God lend His divine energies? If He does not aid the good, and set upon righteousness the seal of His divine approval, then the universe is rotten at the heart! A holy God will bring victory to the holiness of Christ. God must honor righteousness and frown upon evil. He must exalt those who gladly do His bidding. He will not leave mankind in uncertainty as to which is acceptable in

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His sight—whether the obedient, righteous Christ, or His blind, bigoted, sin-bound enemies. By every means within His power must God demonstrate His approval of moral excellencies and His support of spiritual fundamentals. If in His effort to do this it is necessary to resort to the unique and the extraordinary, or to break through the general laws of divine procedure in nature, the Moral Governor of the Universe will do so. Even the sentence of death will be annulled in the sight of all mankind to call all-significant attention to God's approval of those spiritual essentials for which Christ came into the world. Only thus can God vindicate Himself, in the sight of outraged humanity, from the charge of faithlessness and moral depravity.

By an irresistible stress are we compelled to believe that a life like that of Christ, so holy in word, so sublime in thought, so glorious in deed, so utterly in accord with what we think is the will of God,—will have itself validated by God. Its work will not fail, unaccomplished. But unless there is a resurrection, then Christ's

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work ends with His pitiful death, and God cares nothing for its outcome. His death seemed to overthrow forever all for which He so bravely had stood. His cause is ruined; His truths are suffocated; His light is put out; His principles are crushed; His heroisms are meaningless; His faithfulness is in vain; His loyalty is useless; His moral fortitude is farcical; His promises are deceptive; His hopes are baseless; His claims are impious.

But Christ is raised from the dead! He lives in resurrection glory. And because of this central fact is God's honor vindicated. He has caused the good to triumph as He found it in the unparalleled life of Christ. He shows the utter impotency of evil by calling again into life Him whom evil had killed. He puts the seal of His holy approval upon the truths Christ uttered by bringing to pass the prophecies Christ had uttered concerning His own survival, thus declaring Him to be, indeed, "the Truth." The resurrection thus becomes final witness to the moral nature of God. He is not indifferent to moral values. Those

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that do His will are the acceptable ones in His sight. He will alter the very primal laws of nature, if only by conferring a resurrection upon Christ. He can proclaim to all mankind the glory of Christ and the triumph of His righteousness.

Other consequences equally serious flow out of the denial of Christ's resurrection. The worthfulness of Christ Himself is attacked. That is no erroneous instinct of the Church which has led it to interpret Christ's resurrection as the supreme proof of His Messiahship and as the final vindication of His principles. His resurrection has incalculable theological significance. By the light of this miraculous fact unquestioned validity is given to all that Christ claimed and taught and was. Was He a wild visionary, a deluded fanatic, an imbecile egotist, a scheming imposter, an impious deceiver? Through the criticisms hurled at Christ by the ever-present skeptics, we are unwillingly compelled to ask these searching questions concerning our beloved Master. He asserted His oneness with God, His unique sovereignty over

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nature, His rulership over mankind; His prerogative as final judge of all the nations; His Kingship in the realm of character; His mastery over death; His lordship over a future Kingdom of redeemed souls. Was He mistaken when He uttered these startling sublimities? Did His blind egotism unbalance His judgment? Did His colossal ambition lead Him to foolish pretense? Were His prophecies but hollow mockeries and shocking impieties? So thought His infuriated persecutors as they led Him away to Golgotha. The cross would end His ravings. The plunging sword of the Roman soldier would proclaim as to whether Cæsar ruled or Christ. Deserted by His despised, craven-hearted followers, the nation would see the pitiful ridiculousness of His wild pretenses. The ignominy of His death would demonstrate the blackness of His impiety. Exposed, humiliated, discredited, scorned, defeated, this revolutionary Galilean peasant must pay by His annihilation the penalty of His misdeeds. With what measureless satisfaction, with what fiendish glee did His tormentors lead

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Him away to be crucified! When the sword and the nails had done their tragic work, then did His enemies know that this one who had so disturbed their nation was forever put out of the way!

But God disproved the base slanders, the hideous lies of the persecutors of Christ! He raised from the dead this One who had been killed. He called Him into a new life, thus vindicating all of Christ's claims and approving Him as the world's Messiah. Had this divine phenomenon not occurred, what reason would the benighted world ever have had to evaluate Him as anything but the visionary, the defeated reformer, the culprit? We are rescued from such sinister conclusions only as we believe that God called the Holy Christ back into life again; that He approved His life and forever honored His teaching. By this amazing token do we know that Christ's life in all of its wonderfulness, and His death in all of its pitifulness, were acceptable offerings to God; that His teachings were everlasting truth, from which not a jot or tittle should disappear; that His character is the tower-

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ing ideal of all personality; that His prophecies were the secret revelations of the Most High. Because Christ was so unique in His life does God make Him so extraordinary in His exemption from the sovereignty of death. Through this astounding miracle do we see God's rebuke of mankind's heartless rebellion, His sanction of holiness, His divine purpose of final victory over death.

Paul argues with masterful power when he concludes that the thought of the non-resurrection of Christ is an abhorrent impossibility; and that His resurrection is irrefutable demonstration of God's purpose of eternal life for all that, like Christ, do His high bidding. Because Christ arose, we are to arise also!

CHAPTER V
THE DENIAL AS REPUDIATING THE
CHRISTIAN FAITH

What would be the condition of any of us if we had not the hope of immortality? What ground is there to rest upon but the gospel? There were scattered hopes of the immortality of the soul, especially among the Jews. The Romans never reached it; the Greeks never received it. There were intimations, crepuscular twilight; but—but—but God, in the Gospel of Jesus Christ, brought life and immortality to light.—*Daniel Webster, on his deathbed.*

The day, when from the dead
Our Lord arose, then everywhere,
Out of darkness and despair,
Triumphant over fears and foes,
The souls of His disciples rose.

Immortality is the glorious discovery of Christianity.—*Channing.*

The crowning glory of Christianity is that it has wiped the tears from eyes which had failed, with wakefulness and sorrow, and shed victorious tranquillity upon those who have seen the shades of death closing around them.—*Macaulay.*

CHAPTER V

THE DENIAL AS REPUDIATING THE CHRISTIAN FAITH

And if Christ be not risen, then is our preaching vain, and your faith is also vain.—*Verse 14.*

And if Christ be not raised, your faith is vain; ye are yet in your sins.—*Verse 17.*

THAT the denial of the resurrection empties the Gospel of its message, and by destroying faith in the Christian system makes impossible the life of highest righteousness, this is Paul's further contention. The denier must face this also, as one of the direful results of his unbelief. Paul holds unswervingly to the conviction that the Christian life, with all the marked beauty of its holiness, is unattainable without this cardinal faith in the risen Lord.

At first thought we are quite unready

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to admit the sanity of Paul's contention. This is a most striking assertion, that the denial of the resurrection so reacts upon life as to make impossible the salvation from sin, and that there is, in reality, no message worth declaring if this be questioned. To speak about God and to declare the glory of this life, that seems a sublime enough message for any preacher. But Paul's keen insight into the implications of any belief led him to recognize that before there can be any saving faith in God, there must be a clear understanding of what His attitude is toward man, and what methods God has for overthrowing sin in the heart of man. How can man come off victorious in the savage contest against sin? How can he rise to those sublime heights of character, where holiness shall possess him, and all evil be displeasing to him? Paul contends that only as man believes in God as the divine helper,—all-powerful to assist, controlling all earthly forces for man's spiritual development, and opening up to man an eternal existence,—can true sublimity of character ever be attained.

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Any interpretation of God that does not understand Him as having sufficient power to raise His own Son from the dead, this constitutes an empty message. In such a God men are not interested. Him they will not worship. An impotent God can not expect to win the reverence and love of men. Men will not listen to any word concerning Him, nor will they feel drawn to Him. Such a God will hold no sway over their lives. His commands will not be heeded. Humankind will not strive to bring character into conformity with His laws. If He was powerless to help His own Son against death, how can He be expected to help men in their struggles against sin? Christ's holy life was one long protest, one heroic battle against the tyranny of sin in the world. He claimed to be able to deliver men from it. Therefore was He called Jesus. And more than aught else did the world need to be rescued from the mastery of unrighteousness. But lo, sinful men killed Christ! He, too, had to succumb to its brute supremacy. Against its might He seemed helpless. Surely in His death

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sin had forever conquered. Instead of being victor, He was victim.

But what was God's attitude toward Christ in life and death? Will God send Him into the world only to declare His great truths and to live the sinless life, or will God rebuke sin by demonstrating Christ's superiority *over* sin grown murderous? Only by one means can God reveal Christ's final victory over sin. He must make Christ triumph over the death that sin inflicted upon Him. He must undo, by raising the holy Christ to life again, what sinful men did when they slew Him. Otherwise Christ failed in His work, and sin still reigned and the power of sin is supreme in men's hearts.

Unless by a new existence after death Christ was privileged and empowered to continue His life, then there is no escaping the conclusion that the régime of evil in the hearts of men is stronger than the Kingdom of God which found its highest representatives in the righteous Christ. But by Christ's resurrection is God known to be sovereign over even the disobedience of

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man. He is not impotent to overthrow it. God acknowledges Christ's sacrificial life as acceptable. His work was satisfactory. Unless God raises Him from the death into which the sin of man plunged Him, then God can have no final dominance over evil.

The proof of His power to save men from sin is His power to raise Christ from the dead. Men have confidence in God to break the power of evil habit and to inaugurate for mankind a new order of righteousness as they behold Him, in loving omnipotence, call His Son back from death into a new, exalted life. If He does not have power and love enough to rescue Christ from the grave, then He can not, by any means, be conceived as having love and power to forgive men from their sin and to rescue them from its tyranny.

Such a message is of supreme significance, because it reveals to us an omnipotent God, loving righteousness and pledged to safeguard the spirit that sets itself to the task of resisting evil, and supremely interested in the perpetuation of holy character. God must be under the solemn neces-

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sity of doing this, else He Himself is devoid of moral greatness, and men, as they grow moral, will reject Him. God must be on the side of man and must grant final, everlasting victory to the soul that does His will. What shall we think of a God who would minister merely to the body and perpetuate it from year to year by His wonderful physical providences through supplying it with all necessary nourishment, who would desert His children at the hour of death, and disregard the moral hungers of their souls? A God who loves and regards the spirits of His children throughout eternity is vastly more necessary to faith than a God who cares merely for their bodies, and then lets them be annihilated by death, irrespective of their moral worthfulness.

But Paul did not so think of God. He did not so preach Him. His God was the defender of the good, the protector of the righteous, the friend of the distressed, the helper of the aspiring, the rewarder of the faithful, the seeker after the sinful. What His ceaseless interest in man is God revealed

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by His supreme act of loving concern in Christ, whom He raised from the dead. And such preaching is not "empty" or "vain." It has a sublime content to which, with passionate interest, mankind will listen.

Again Paul adds that unless Christ is raised from the dead, "your faith is also vain." Only by the resurrection was Christ proven to be the Son of God. That He might awaken in the hearts of all men a faith in Christ as God's Son, that was the purpose of Paul's preaching. He profoundly recognized that if this conviction concerning Christ could ever seize the hearts of men, then He would be accepted as the supreme example; then His work would hold mighty authority; then His character would be the sacred goal toward which all personality must move; then He would be worshiped as the very source of life, operating upon mankind not merely to regenerate their lives, but also to rescue from death. Christ's resurrection would certify to His Lordship. If God should honor Him with a resurrection, that would

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forever establish Christ's right to primacy in the realm of character. It would give Him ceaseless, unquestioned authority over the thoughts and words and deeds of mankind.

Nor can too great emphasis be placed upon the authority of Christ as grounded in His resurrection. Why does all the Christian world build so implicitly upon the principles of Christ, preferring His truths above all others? Why is all conduct measured by His standards? Why is His sway ever broadening among the race of men? Why is He coming to be, with increasing inevitableness, the one Being above all human beings to whom mankind gives its holiest love? The answer is not far to seek. Because He is the Son of God proven to be such by the miracle of His resurrection. By this fact did God set His seal of approval upon Him, and cause His to be the name above every name. If Christ was not raised, there is no all-convincing proof that He is not only an earnest but deluded peasant, making preposterous claims and dying upon the cross as a penalty for His

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recklessness and impious assumption. Our implicit trust in Him vanishes at once unless we know that He who spake such marvelous words and worked such marvelous deeds is the Divine Son, approved as such by His victory over the grave. If He is raised then we are compelled to acknowledge His unique authority and ascribe all honor to Him and obey Him with complete abandon and assist Him with most unswerving loyalty to establish His Divine Kingdom everywhere. Doubt His resurrection, and immediately His Kingship is disputed, and His unique leadership denied, and His binding authority abrogated. He would long since have been superseded had men not known He was God's Holy One, accredited as such by His triumph over death. Upon this faith in Him does our spiritual trust ever rest. Him whom God so signally honored we can not but accept as the world's Savior. Our faith does indeed depend for all its virility upon the certain fact of His survival of death. We have absolute confidence in Him, not merely because of the matchless words He spoke

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and the holy life He lived, and the deeds He performed, but because of the supreme recognition God made of Him as the Messiah by empowering Him to escape from the final control of death. By this act did God Himself set His majestic approval upon Him.

3
nature
In another respect also is our faith declared vain by the denial of the resurrection of Christ. The reasonableness of the belief in the possible perfection of human nature depends upon this conviction. Surely this is one of the supreme glories of the human spirit, that it feels the ignominy of sin and pollution and in its highest moments longs to free itself from all iniquity and to develop into all beauty of holiness. It is not satisfied with itself until it unfolds its latent spiritual capacities and permits these to come to their perfect flower and fruit. It feels within itself the propulsions toward real spiritual oneness with God.

To just this sublime hope did the faith in the resurrection minister. The struggle for holiness was not to be a hopeless one. The sinful nature, breaking out into its

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manifold and hideous forms, was not to be ever in the ascendancy. The passion for perfection was to be satisfied. Death could not prevent the spirit from advancing into its coveted likeness with God. What was begun here would be carried on in another existence. And in that other life man's spirit would be ever growing not only in its power to understand God, but also in its power of spiritual response to Him.

Man needs eternity in which to grow. So exalted is the stature of Christ, that the unfolding ages will be necessary to bring man into conformity with Him. Limit our existence to this life, and the highest and most wonderful of all achievements is made impossible. Our God is not content with man's imperfectness and partialness. He must be interested in bringing him to his full perfection. But for this, one little earthly life is not enough. Herder voiced the instincts of the race when he cried on his deathbed, "More time, more time!" God's supreme concern must be to help men to a symmetrical, holy character. God is not more interested in the perfect

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swing of the stars, or in the rhythmic flow of the tides, than in the perfecting of man's personality. No such accusation can be brought against Him. God's ideal for man must be our full-rounded completion. And whatever is necessary to this He will bestow. He will open to man the holy privileges of the endless life, that forever he may sit under the tutelage of the Great Teacher Himself. Such a faith as this is worth while. On such a hope can the soul grow. Only when such a message is declared is the soul saved from suffocation. Only when such a royal possibility is held out to man can his character attain to its sublimest proportions.

The soul needs time. The majestic lessons are not easily learned. The evil tendencies are not quickly subjugated. The holy motives are not readily put into the regal place of supremacy. The spirit is not speedily subdued into complete obedience to God. This life is too short to learn all the sacred lessons of God, and to master the mysteries of grace. To learn all the songs that the Spirit would teach us,

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eternity is necessary. This the saints have felt the most keenly, and with holy eagerness have they awaited the dawn of that new day when they shall be enabled, without earthly hindrances, to bring self into conformity to the will of God. For what a pitiful thing it would be, indeed, to be a human being, if this life—marred, broken, soiled, incomplete—were the fullest expression of man's powers. But because we have the infinite life shall we be changed into His likeness. And Christ's life shall be supreme motive to the highest spirituality.

And precisely to this conclusion does the logic of Paul lead us. "If Christ is not raised, then are ye yet in your sins," declared the apostle. This is but another way of saying, whatever else the passage may mean theologically, that without the hope of immortality mankind as a whole never rises to the highest spiritual life. The one hope that, beyond all others combined—motives man for holiness, impels him through discouragements, restrains him from guilt, inspires him in the face of

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gravest hardship, encourages him despite frequent falls—is the conviction of an after-life. Remove the hope of that life and inevitably this one loses its sanctity. Rob him of the assurance of that approaching life with its manifold spiritual joys, and immediately this life begins to lose its glory and to be despoiled of its sanctity. Without the thought of that other existence magnetizing us here, this life becomes chaotic, being destitute of purpose and goal. There will never be sufficient motive for persistent struggle after holiness, unswerving loyalty to the highest, heroic antagonism to evil, unless mankind believes that the consequence of all these reach beyond the few fleeting years of this life. History verifies this statement. Wherever the belief in a future life is the dimmest, there life has been meanest and most earthly and most beastly. Wherever the hope of immortality is clearest, there men have lived in greatest goodness and purity and self-restraint and unselfishness. Man must see himself in the light of eternity properly to know how to spend his earthly life.

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Huxley protests against such a conclusion, and asserts that irrespective of the future life would he and every other honorable man go on living nobly here for the sake of goodness itself, since virtue is its own reward. But Huxley misses the point utterly. The significance of any belief is to be seen, not in its influence upon a few scattered individuals, but upon society in general. Entirely unfair is it to point to some disbelievers in the resurrection, and to assert that they have risen to a nobility of character without the hope of a future life to motive them. The only fair test is to ask as to what is the general influence upon large bodies of mankind, in all of their manifold interrelations, when a denial is made of a life-to-come. And concerning this there is no uncertainty. Men live most like beasts when they imagine that they are to die like the beasts. Men live most like God when they are persuaded that they are the children of God, destined to live with Him forever and forever. This faith begets holiness of life here. As John says, "He that hath this hope purifieth

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himself even as He is pure.” The hope is the mighty dynamic to character.

Herein does Paul display his profound insight into human nature. He recognizes that the highest righteousness is possible only where the holiest interpretation is put upon man's nature in all of its wonderful capacities. If life is limited to these few years; if there is no assurance that God will give permanence to goodness achieved through strenuous struggle; if there is no conviction that God is opposed to sin and plans its overthrow; if man has the conviction that the long-lived tree seems to have more value in the sight of the sustaining God than man himself, whose years are so few,—what is there to prevent men from yielding to every physical inclination that offers any satisfaction; from giving free rein to every sensual tendency that presents any gratification; from becoming utterly indifferent to the privileges and rights of others, if by so doing he may seem to add even in the smallest degree to his own selfish pleasures and satisfactions?

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If there is no after-life, why should not the worldling let his physical tendencies, his worldly ambitions, rule him? Why should any one refuse to grant him the right to decide what kind of life is the most satisfying for him? Why should he be expected to be influenced by the standards of the person who claims that the higher satisfactions come from following the higher motives? Why should he be expected to sacrifice his own joys, and to limit his own self-gratification, and to struggle for the good of others? He may well argue that in a life so brief every man must decide for himself what will conduce to his greatest happiness, and that his conclusion as to proprieties are as good as those of anybody else.

How any great leverage can be applied to man to lift him out of his transgression and selfishness without appeal to the immortal life is impossible to see! Why should not every man live in unrestrained license, disregarding even the life of others, if by so doing he can add even one smallest whit of gratification or pleasure to his

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own selfish existence? Why should he be solicitous about the prosperity of others, if by trampling upon their rights he can enhance self? If there is a difference of opinion as to the reasonableness and righteousness of following unrestrained the whims of his fancy, what conclusive argument can his objectors present, unless they point out the eternal consequences of evil and the everlasting results of goodness? What rebuke can be given to carnality? What legitimate protest is made against sin in all of its hideous forms, unless we know that every physical transgression is a violence against one's immortal spirit; that every yielding to selfishness is a cruel wrong against another immortal being? Value is given to every deed of this life, profound significance to the rights of others, only when we recognize that what we do and are, mightily influences beings to whom a future life is to come.

Highest respect for this life comes only as we recognize its intimate relations to an endless life. Persistent, zealous, heroic struggle for all holiness of character, in

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individuals and in society, can be the result only of the tremendous conviction that we are the children of the Eternal One, and that what we do and are has eternal value in His sight. We will be ready to sacrifice and toil for others as we recognize that God has vast purposes for each of them; and that, as we sacrifice for them, we become in their behalf co-workers with God.

What saves us from the worldling's creed and the worldling's deed is the faith in the future life. We are delivered from the sin that defiles, and the hard-heartedness that deforms, and the selfishness that kills, as we see in each other beings that are to partake through God's gift of His endlessness. And we have but to ask ourselves where the highest saintliness is found, where the largest spirit of loyalty to the common good exists, where the sublimest self-abnegations are made for the uplift of the many, to discover anew that Paul was right when he said, "If the dead rise not, ye are yet in your sins."

CHAPTER VI

THE DENIAL AS IMPEACHING THE
WITNESSES

The testimony of the witnesses to the resurrection is conclusive, unless we suspect that they were either incapacitated to weigh evidence fairly, or were led, willfully, to stifle the truth and publish a falsehood. Very few persons have ever been inclined to make this charge that the apostles were either wild enthusiasts of fancy, or crafty calculators of fraud; and no one has ever been able to support the position even with moderate plausibility.—*Alger*.

This chapter rings with truth: every word is, as it were, alive with it; and before you can believe that there is no resurrection, you must believe that this glorious chapter, with all its earnestness of argument, and all its richness of metaphor and force of illustration, was written by one who was speaking what was false, and who, moreover, knew at his heart that he was speaking what was false.—*Robertson*.

Paul admits no excuse on the grounds of the apostles being mistaken, deceived by false perceptions or excited imaginations. It is an issue of personal veracity.—*Whedon*.

CHAPTER VI

THE DENIAL AS IMPEACHING THE WITNESSES

Yea, and we are found false witnesses of God; because we have testified of God that He raised up Christ: whom He raised not up, if so be that the dead rise not.—*Verse 15.*

THAT the resurrection of Christ may not be doubted, does Paul point out another absurd consequence that must be seen to follow upon the denial. All those who so persistently have declared Christ's resurrection as an incontrovertible fact, are therefore convicted of base falsehood. They have deliberately falsified. They have heralded to a credulous world, easily misled because of its sorrows and needs, a message that was but a rotten deception. They were heralds of a lie. To those who believed them, they announced as reality that

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which never had occurred. They had purposely misled their eager hearers into believing what was but a miserable falsehood. For some gloomy, ulterior motives they had been misrepresenting the actual conditions, thereby holding out false hopes to their congregations, and iniquitously ascribing to God what He had never performed.

But Paul will not permit either himself or the other witnesses to escape from the pitiful implications of such a charge. If it is true, then their lives have been a sham. Then they can make no claim to honesty and uprightness and truthfulness. They must stand condemned forever in the sight of the world whom purposely they have deceived.

Paul recognizes that unless their message is true, their reputation is forever gone, and that upon them there must come the ignominy and shame that is due such as, knowingly, have deceived those who, in their ignorance, implicitly trusted them. But what a crushing burden is this for any heart to bear! To know that when

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multitudes listened in anxious eagerness, hoping to receive as a revelation from God some holy message that would quiet their questioning spirit and give it some sacred outlook, that then, in that sacred hour, the sublime, freeing, ennobling truth was not spoken with a heavenly authority—but a lie, black and hideous, was uttered—and men were told to build upon it and trust in it and conform their lives to it! Such a thought must have made the holy heart of Paul shudder with pain. He turns agonizingly from the black supposition. He insists upon having his critics appreciate what would be involved were the hideous charge proven to be true. He will compel them to see just what it would mean to himself and his fellow-workers could it ever be proven that their statements were deliberate falsification.

Paul, as a Christian preacher and a member of the Church of Christ, is passionately concerned now with his reputation. How do he and his friends stand in the sight of their fellow-men? What estimate do they place upon him concerning those

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basic qualities of genuineness that constitute even in Corinth the glory of a true man? To Paul it seems incredible that sensible men should do violence to that most fundamental of all things—their reputation in the sight of men and their standing with God. To keep the name unsullied; to retain the respect and confidence of men; to live so honorably among them as to win only their approval, and to escape ever their suspicions;—this is surely one of the basic instincts of the heart. To fall under the condemnation of one's fellow-beings; to be under their angry disapproval; to feel the rude shock of their judgments;—from such an experience every rational being must inevitably seek to escape.

Unspeakably precious is a man's reputation. To guard that he will fight to the bitter death. No greater tragedy could well happen to a reasonable, sensitive man, than that his good name be attacked; or he be held up to public scorn; or he be deprived of the respect of those who associate with him. It is this that blanches men's cheeks; drives them for escape into desolate

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parts of the earth; enfeebles their strength; unbalances the mind; impels them at last into reckless deeds of self-destruction. Their reputation is gone, and life has lost its sunlight.

But upon no person does the ill-will of society turn more savagely than upon the liar whose perverted message has led his confiding fellows into pitiful error. For him who deceives and misleads and misrepresents, society has only its fiercest condemnation. All of this the sensitive Paul understood. He tries to make his critics understand how incredible that he and his fellow Christians should be imagined as tampering with the truth; or in so tremendous a matter as Christ's death and resurrection that they should be deliberately misleading their hearers. Preposterous to think that these men did not have higher standards of righteousness animating them! Absurd to think that they did not more highly value their own reputations among men. Even the lowest estimate of the moral quality of these heralds of the resurrection prevents us

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from harboring against them the slightest suspicion of insincerity or duplicity. They were too sensible not to know that a lie concerning a matter as significant as the resurrection must surely be discovered; and that upon detection they must inevitably be branded by the ill-will of those whom they had injured. Nothing is more certain than that some day every lie will be exposed to the light of day, and that those who have been deceived will turn to rend those who misled them. Only the insane man heralds a lie, and imagines it can live undetected. If actuated by no pure religious motive, Paul and his co-workers must have been restrained by this thought.

How painful, therefore, to Paul and his Christian friends the insinuation that they could be falsifiers. The slander cut him to the quick. From that holy day on the road to Damascus when he had been apprehended of Christ, until the present, Paul had been humbly endeavoring to lead the exemplary Christian life. To do Christ's will, that had become his pas-

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sion. To have every beautiful virtue strong in his character, that had been his ceaseless aspiration. He coveted the best gifts. To free himself from every trace of the old life, that had been his unvarying prayer. Long before he ever even penned the words in his epistle had he been stalwartly striving to "think upon whatsoever things are true." Throughout his remarkable ministry he had unwearingly been attempting to persuade men to do nothing contrary to the truth. To him a lie must have been a black abomination.

And should he now be spokesman of a falsehood? Should his life be an incarnate lie? At the same time that he urges his hearers to righteousness is it possible that he is consciously deceiving them about one of the cardinal beliefs in his faith? The thought must have been utterly inconceivable to those who were acquainted with Paul in his sincerity and nobility and straightforwardness and transparent goodness. Surely that man could not lie! In him were all the marks of unswerving uprightness. Consequently by the very stur-

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diness of his character and by the religious beauty of his fellow Christians did Paul refute the absurd charge of those denying the resurrection. He had enough confidence in himself and in his associates to believe that no one could reasonably charge them with falsehood. Their sanctity of life would prevent them from speaking falsely. Therefore, when they declared the resurrection, no one could doubt it, unless they were willing to call into question the sincerity and truthfulness of the witnesses.

And when Paul defends the veracity of himself and his Christian fellow-witnesses, he must have had in mind not merely the judgment of men, but also the judgment of God. He could never forget that he had his existence always as in the sight of God. The thought of his reputation among men must have been a small thing in comparison with his thought of the evaluation that God would put upon him. To Him he, as a preacher and Christian, must give account for every word uttered, for every statement made, for every proclamation heralded as truth. By Him he must be

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judged concerning the entire influence that had emanated from his life. He could not escape the conviction that for a falsehood he would have to answer the God that loved truth and hated a lie. This he could not remember without trembling. From the condemnation of God who knew the secret heart of man, there would be no escape. If he falsified he was tragically guilty before God. If, contrary to actuality, he had been declaring the resurrection of Christ, then he had been impiously misrepresenting God, and attributing to Him something which He had not done. God must therefore condemn him.

And surely no more serious charge could be brought against any human being than that, for his own advantage or satisfaction in any form, he had deliberately deceived men into believing something about God's plans and dealings with men that was not true. Spiritual degeneration could go no further. No guilt before God could be more heinous than for a supposed messenger of the truth, purporting to deal with those divine revelations that were to minis-

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ter to the welfare of humankind; to mislead his credulous audiences and to arouse false expectations and to awaken erroneous hopes concerning God. Full well did Paul know that had he done this no judgment of God could be heavy enough upon him.

To lie to men, that was an inconceivable thing to the holy Paul. But to lie to men about God, that was a thing so inconceivable that it was a preposterous absurdity. That would be the very climax of iniquity. Had Paul been willing to do this, then his soul had been dead. Then utter night had been ruling within his being. Then he must have been in foulest of depravity. Had his fellow Christians consented deliberately and persistently to practice the hideous deception upon the unsuspecting Corinthians, then they are more hopelessly sin-bound than the most polluted profligate of the wicked city.

And as we see the hideous implications are we compelled to acknowledge that the testimony of these many witnesses concerning the resurrection is not a falsification—manufactured to give rapid spread

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to their new religion. Acquaintance with Paul and Peter and John and James and the many humbler but equally stalwart Christians must have tremendously strengthened the conviction that such person could not lie. Their entire lives refuted the charge. There was a beauty and winsomeness and glory of character about them that elevated them forever above the suspicion of fraud.

What reason could they have had for fabricating the story? What sufficient motive could be attributed to them for falsely declaring Christ's resurrection, when such a deceitful message must inevitably condemn them not merely in the sight of men, but also of the just God? They do not act like deceitful men. There is an impressive consistency about their quiet, unassuming, attractive, earnest lives that makes it impossible to entertain, for an instant, the suspicion that they were secretly, consciously making themselves the messengers of a falsehood. There is the "ring of truthfulness" about every word they utter. To be able to speak with such undisputed au-

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thority, with such convincing strength, with such apparent honesty, with such tireless zeal, with such self-sacrificing earnestness, with such unswerving heroism—this could be psychologically possible only as these first witnesses to the Lord's resurrection were declaring some mighty truths of God which they knew to be incontrovertible fact. If the denial of Christ's survival after death means the impeachment of that body of Christians that constitute God's first Church upon earth, then but one course is open to us. We are compelled to acknowledge the validity of their teachings, for we can not force ourselves to believe that they are anything but spiritual heroes, incapable of a lie, tremendously in earnest in the annunciation of this supreme revelation, because of its tremendous significance to all mankind.

CHAPTER VII

THE DENIAL AND THE DEPARTED
CHRISTIANS

Alas for him who never sees
The stars shine through his cypress trees!
Who, hopeless, lays his dead away,
Nor looks to see the breaking day
Across the mournful marbles play!
Who hath not learned, in hours of faith,
The truth to flesh and sense unknown,
That Life is ever lord of Death,
And Love can never lose its own!

—*Whittier.*

And with the morn those angel faces smile,
Which I have loved long since and lost awhile.

—*Newman.*

Be stilled an hour, and stir from sleep—
Reborn, risen,—and yet the same.

—*Tennyson.*

Peace, peace! he is not dead, he doth not sleep—
He hath awakened from the dream of life—
'T is we who, lost in stormy visions, keep
With phantoms an unprofitable strife.

—*Shelley.*

They are not dead! they have but passed
Beyond the mists that blind us here
Into the new and larger life
Of that serener sphere.—*McCreery.*

For love is stronger than death.

CHAPTER VII

THE DENIAL AND THE DEPARTED CHRISTIANS

Then they also which are fallen asleep in Christ are perished.—*Verse 18.*

INTO what gloomy beliefs infidelity plunges itself, Paul points out, in the next place, when he raises the question as to what has become, if Christ is not risen, of those cherished and honored ones of the Christian circles whose earthly lives had come to an end. No query as to the value of man in the sight of God could have brought home more personally and powerfully the entire matter of the validity of the resurrection than just this. What had become of them when death touched them? Were they utterly annihilated when this life ceased, or did they go into another existence? With the failure of the body that succumbed to death

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did their entire being go out, as bubbles that burst in the dark? Or in the loving providence of God did they pass by the portal of death into a new existence in which they were in the beneficent care of God, even in a higher sense than in the earthly existence?

Nor is Paul's inquiry superfluous. It relates itself to the profoundest questions that ever assail the inward peace of mankind. As long as man's spirit is capable of love—as long as the holy fire of a changeless affection burns upon the altar of his heart, must he meditate in gravest solemnity upon the fate of the departed. He can not be indifferent to their lot. Having enjoyed the privilege of human associations with friends and family kin, he must ponder with anxious earnestness upon their condition when the sacred fellowships have been broken and the beloved intimacies of the home circle are shattered. Had Paul been less of a friend, less a lover of his own, less an admirer of nobility wherever he saw it in any life, he would not have asked the question. He would have been like those modern pagans who, seeing no

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holiness in love, despise its hungers and disregard its instincts. But the great apostle knew that the one passion that links us most closely to God and makes us most like Him, was love. He could not be callous to the anxious longings of the loving heart when, in its darkness, it went on its quest for light concerning the lot of those passed out of this life.

And here Paul voices the universal instinct. Love must have an answer. Affection must get some knowledge. It will toil and struggle until it knows what has befallen the departed ones. And if the answer is not what love expects, then the sunlight goes out of life, the winter chill brings its icy desolations, the flowers of gladness cease to bloom, the birds fail to sing. Utter ruin comes to the smitten heart from which its companion has been taken, if it knows that there is no *Beyond*. Then all is gloomy chaos, and even the present life loses its worth and its meaning and its peace.

If Christ did not rise from the dead, then Paul sees but one lot open to all the

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dead. *They have perished!* As the fragrant flower before the devouring fire, so have they been annihilated forever. As the beauteous, fleecy cloud before the hot wind, so have they vanished. They are no more! Love has nothing to expect. Affection must now eat its bitterness. The circles are ruthlessly broken, never to be united again. The intimacies have been shattered never to be cemented again. The death that smote the departed, leaves not one smallest ray of hope in the heart of the bereaved. Not one star shines. The cruel hand that crushed the loved, earthly form will scatter its sacred dust to the four winds, unmindful of the agony of those weeping ones that still survive. They have all disappeared, never to return again, bringing with them on their reappearance joy as of the dawning morning. They have vanished, to be swallowed up forever by the tyrant, Nothingness. Whatever the beauty of character, whatever the abundance of virtues, whatever the saintliness of spirit, whatever the unselfishness of personality that displayed itself in a

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thousand acts of kindness,—all is forever destroyed! God saw no value to the holy character, and was impotent to preserve it when death made its overpowering attack. He allowed them to perish, and He did not care what might be the hideous consequences to sorrow-crushed human hearts.

But against such a momentous conclusion Paul's intelligence and love rise in mighty revolt. And in refuting this base slander against God, Paul speaks his truest, sweetest, human word.

When Paul meditated upon death there must have come into his memory the hallowed faces of the many loved ones of his Christian congregations everywhere, who, during the years of his ministry, had one by one fallen out of the ranks. His shepherd-love must have made him think with great frequency of their saintly constancy of purpose and their glory of life. It must have caused him to ponder with tender seriousness as to what he could believe concerning them, and what message he had authority to declare relative to them.

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When death conquered them, was that the closing episode of their holy careers? Did the God who had miraculously brought them into being through birth, and who by His daily providences had helped them into beauty of character, did He have no higher purpose for them than that which related to this life? Was there nothing of sufficient significance to their ennobled personalities, so that He who had given life here might perpetuate them into another existence? For the despairing ones left behind to mourn in their affliction, was there to be no time in God's wisdom when the wounded hearts might be comforted into new joy by the vision of those lost ones for whom love had never ceased to burn? Was there never to be a place where God would gather His own together again and where those stalwart souls that had joyfully done His will here might live in a more intimate fellowship with Him and be numbered in the multitude of those upon whom He could look in loving approval?

And when the clamorous questions besieged him, Paul had but one answer.

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He never swerved from the mighty conviction that gripped his being. Because Christ arose, these should arise. Because Christ had mastered the tomb, those also should share the same bliss who loved Him, and who faithfully tried to serve Him. They should participate also in His triumph. Because Christ entered upon a new life, they must also partake of its sacred privileges. Because He ascended to His Father, they, too, should stand in some new glory in the presence of God. Those asleep in Christ would awake in His likeness, and be forever with Him!

With a sublime assurance Paul reasons from the worthfulness of these loved ones who have finished their earthly life, to an immortal life. He further strengthens his faith in the resurrection life with Christ because he can not be persuaded that those glorified souls, so triumphantly leading a spiritual existence during their earthly course, have been put out of existence forever by death. A monstrosity seems to him the creed that interprets God, the Father, as a Being cruel enough so to treat

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such children! He revolts at the thought. For when Paul endeavors to evaluate these elect ones of the many churches, his admiration reached sublime bounds. He knew what persons they had been, kings and queens of the spirit. They had added a glory to humankind. They were its purest spirits. They were humanity's holiest representatives. All that was loveliest and purest and noblest and loftiest in character had found transcendent place in their transfigured personalities. Their natures had been subdued into conformity to Christ. Toward Him, as run mighty rivers to the ocean, had gone the wealth of their love. For His cause they had been willing to sacrifice all worldly enjoyments and honors. With a consummate loyalty that knew no vacillation had they remained faithful to His commands. Through the years of misunderstanding and poverty and hardships and persecution they had never lost their passion for Him, nor failed to uphold His cause. Ever had they striven through Christ to do that which was well-pleasing in the sight of God. And ere they

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had "fallen asleep" they had grown into the stature of spiritual giants. In the sight of men, by their victory over sin and their mastery over self and their service for God, they were character-monarchs.

But when they come to die, how will God treat them? Paul was forced to ask himself the question. Was there nothing in their personalities that He could respect sufficiently to perpetuate them? Was there not enough of spiritual sovereignty about them so that God could make them survive their physical destruction? Could not He whom they had tried to serve with such honorable faithfulness make them triumph, even when death seemed victor? Did spiritual things as incarnated in them have no meaning to Him? Did their self-denial and faithfulness and heroism count for nothing in His sight? Did they give themselves in vain to the stupendous task of fashioning the inner man into conformity with Christ? Were all their prayers and hopes and aspirations empty of result? Would God have no more regard for them than did the hard-hearted, sinning, un-

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spiritual multitudes that despised and derided and persecuted Him? If there is an omnipotent, moral God, is it incredible to suppose that in such lives He would not take a holy interest and by His all-power rescue them from the mastery of death?

Paul leads us irresistibly to this significant conclusion. Because God is a Moral Being, He can never be indifferent to moral grandeur among men. As spiritual Father, He must take His holiest delight in those who, despite the allurements to sinfulness, find their complete joy in serving Him. If humanity can not trust in Him, then the universe is rotten to the core. Then we must acknowledge that God sneers at holiness and mocks, like an unholy tyrant, at saintliness among men. If God is righteous, He must honor righteousness. If God has the slightest attribute of holiness, He must respect with an unfailing insistence the holiness that out of the midst of human conditions blossoms in men's spirits. If Paul respected and loved these departed saints, could God do less? If Paul's affection for them made

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him long for their preservation, would not the Almighty Father also have some vast plan for their continuance? If Paul wished an immortality for them, could God do any differently? If Paul's love toward them, though they were dead, knew no alteration, did God's love toward them grow cold when after their holy lives they were compelled, by the inexorable laws of earth, to go to their graves? Could God be less solicitous about His own than Paul was? Such a charge carries with it its own refutation. Paul knew that he could trust his God to do "exceeding abundantly above all that we ask or think." The human love that holds tenaciously to its precious ones is but a faint reflection of the divine love that knows no obstacles and will never forsake its own.

Nor has Paul's logic lost its blessed significance for us to-day. With throbbing heart and tear-filled eyes do we ask what is the lot of our loved ones passed beyond our sight. In Christ did they fall asleep. They trusted Him as their Savior from sin and from death. To them He was the

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One altogether lovely, the fairest among ten thousand, the highest among the hosts of heaven. To do His will, this was their changeless desire. To overcome their weaknesses and grow into His likeness, this was their daily prayer. To do heroically, despite all opposition, His service, this their unfailing ambition. He was their all in all. Their creed was, "To me to live is Christ." In the midst of the world's allurements and blandishments and sins they lived with such unfailing effort at consistency that there was about them something of a saint's spiritual grandeur. The world sensed that "they had been with Jesus," and that they "walked with God."

But when their eyes closed in death, what became of them? Infidelity's gloomy answer is: "They were annihilated. They have returned to the nothingness from which they sprang. Being but physical aggregates they were crushed into extinction by the ponderous wheels of ruthless nature. Their candle has gone out forever. Their identity is hopelessly lost as their natural atoms go back to earth

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again. Death has claimed its own, and from it there is no escape."

But something within man protests at the base reply. Man's spirit scoffs at infidelity. Believing in God as a Moral Being, it sublimely concludes that He must have supreme regard for holiness in man, and will strive to preserve it and will bring it to the highest expression. It believes that the race is put here to be disciplined, trained, prepared for a higher existence. It holds that when any human being learns God's lessons and loves His will and dedicates the life to Him, death can never separate from Him; the life still has infinite worth to God, and He will continue lovingly to brood over it. Death is but the mysterious portal whose door swings Godward. In nothing in all the vast universe is God so much interested as sanctified personality. Toward nothing will He permit His omnipotence to flow with such inconceivable wealth as toward His true spiritual children. These must have some special place in His vast plans. He can not be conceived as indifferent to those

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exalted souls who, having crucified the flesh and purified the heart and dedicated the powers to Him, have helped to redeem mankind and to make God King upon earth. For these there must be something beyond death. For these the grave can not be the goal. For these there must be new lessons, larger consecrations, loftier tasks, weightier achievements, sweeter communions, holier aspirations, never-ceasing developments. By all that heart and mind can teach us must we believe that God has some greater life to bestow upon them. They must surely rise with Christ.

It is possible to conceive how God must deal with some intractable, stiffnecked souls who repel His advances and rise in rebellion against His will and do open violence to His cause and forestall His plans and hinder the growth of His Kingdom and despise all spiritual communion, and sneer at the supremacy of Christ's life and place themselves in open anarchy against Him, who make themselves a curse among God's children. To those who choose the gloom there must be only night. But there are

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the fair-faced children of the light also. These the race can not forget. They have been its pride, its glory, its inspiration. They have taught us how divine a thing a human life could become. They have bidden us see how high, by the help of God, the spirit of man can mount. They have demonstrated how superbly the evil tendencies could be mastered, and how regally the human will may be surrendered to the will of God. They have revealed how joyous a thing it is for man to be co-worker with God. By all the glorified powers and beauties of the transfigured character they have given us some hint of how much like God man may become, and how much of God may be made to find its expression in a human soul. By their holiness they rebuked sin. By their spiritual responsiveness they made men aware of the nearness of God. By their zeal they put to shame all self-seeking, all indifference, all low contentment. To honor them mankind has built its monuments and made imperishable their names. Beholding them the world has believed that immortality is possible

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and necessary; for God could not let such personalities perish. Reason demands their life everlasting!

2 And if reason utters its protest against the annihilation of the saintly, so does love. Love seems never so wonderful, as in the presence of death. Why should it not cease to burn when death has touched our own? Why did God not blow out the flame when He permits the dear ones to say farewell? Why is it that affection's fire glows brightest sometimes years after the separation from our own? Tears and lonesomeness and longing,—these are the mysterious language by which the smitten soul speaks out its affection that death can not kill, and declares its changeless allegiance to the beings now moved out into the mysterious Beyond. Love can never let them go. Love believes that God will, in some divine way, let the heart be satisfied again with a vision of the departed and an endless life with them in His presence.

For unless love has its holy rights which God must willingly regard, then all its promptings are bitterest mockery. Why

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should God give us the power of loving unless He will give us eternal satisfaction? Why does He teach us the holy art, unless we are never to lose the objects of our affection? Why, because of love, should the bereaved heart feel lonesomeness, unless God is trying to train it for some higher companionship? Why should God make the heart capable of grief unless He were endeavoring to train us for eternal comforts? Why should God let hot tears drench the cheeks unless He were trying to purify the heart and make it ready for heavenly companionship? He does not teach us how to love that He may torment us. We know how to love, because He changelessly and sublimely loves. We can love beyond the grave because God's love stretches beyond the grave. We unfalteringly hope for ecstatic, heavenly reunions because God has put the mysterious instinct within us. Every tear and heart-throb and ache and longing is a holy *prophecy*. He does not keep forever burning upon our hearts love's altar-fires that He may tantalize us. He does not permit

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memory to recall the faces of the departed that He may trouble us in the long night-watches. He does not make the wounds pulsate with pain again that we may feel new agonies. Love is the divine prophet! Through it we see what is inevitably to be. Love is the herald foretelling the dawn. Love is God's messenger, bidding the heart continue its hoping and trusting and longing. Some day we are to greet again in God's home those that have fallen asleep in Christ. They have not perished. They still live in the sunshine of His cloudless love. Our love is the golden cord by which God binds us to them, and through which He fits us for glorified companionship with them and with Him. We need not fear death, then, as long as we love. One ray of its holy light pierces through all the gloom of doubts and denials. One song, chanted by love, silences all of infidelity's dirges!

The holy dead are safe in God's keeping. They who are precious in our sight, are unspeakably precious in God's sight also. They stand glorified in the presence of the

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Lord whom they tried to serve. They are still under the guardianship of the risen Christ whom they adored. The Master's prayer has been answered, and they are forever where He is. They behold Him face to face! They are being changed into His likeness, from glory into glory. They are forever at home with God in the house of many mansions.

CHAPTER VIII
THE DENIAL AND THE LIVING
BELIEVERS

As the lark sings sweetly when she soars on high—but is suddenly silenced when she falls to the earth—so the soul lives well when, by contemplation, it rises to God and heaven; but it lives poorly, or rather not at all, spiritually, when it lives out of sight of heaven.—*Baxter*.

Live while you live, the epicure would say,
And seize the pleasures of the passing day!
Live while you live, the sacred preacher cries,
And give to God each moment as it flies!
Lord, in my views let both united be;
I live in pleasure when I live to Thee.

—*Doddridge*.

Serene, I fold my hands and wait,
Nor care for wind, or tide, or sea;
I rave no more 'gainst time or fate,
For lo! my own shall come to me.

—*Burroughs*.

CHAPTER VIII

THE DENIAL AND THE LIVING BELIEVERS

If in this life only we have hope in Christ, we are of all men most miserable.—*Verse 19.*

TO THE Grecians of Paul's time the new religion of Christianity must have seemed a most extraordinary thing. Between cultured Paganism and this new organization believing in Christ as its head there were tremendous differences. Under the refined externalisms of Greece there was an appalling rottenness. Nor did there seem to be the possibility of any escape from this inward decay. As long as Bacchanalian orgies could be sanctioned in the name of religion was Greece doomed. No hope for morality of a higher kind when sins of the basest and most bestial forms were protected and fostered by the prevailing religious system to which the people were

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in bondage. Into this revolting corruption came Paul, preaching personal piety, escape from sin and pollution, purity from all bestiality, self-sacrifice for the good of others, inner spiritual conformity to the exalted moral character of God. And all of this was to be achieved through faith in Christ Jesus, who had lived the perfect life, had suffered death at the hands of sinful men, and had by the direct interposition of God been restored to life and exalted into eternal sovereignty.

But while the Corinthian could not question the exaltedness of the life which the Christian system produced when it was earnestly obeyed, he never ceased to hurl one denial at it. He charged it with a basal error. He doubted the resurrection of Christ. Instead of being the living representative of the redeeming power of God, instead of being the type of what God purposed to do for all His faithful children, Christ was dead. Their hopes in Him were misplaced. Their expectations were erroneous. All their confidence in His redeeming power was idle. Their trust

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was a delusion. As a dead Christ, this teacher was impotent to deliver them from death. In trusting in Him they were like children believing in impossible stories. They were being deceived by Paul. Nobody saw more clearly than did Paul the killing implications of such a charge. He frankly admits that all of Christianity's optimism must disappear if Christ be unrisen; and that of all men the Christian is most to be pitied. And by this Paul does not disparage the virtue and goodness to be found in the lives of some of the noblest of the Grecians. For goodness he has only the highest praise, irrespective of the soil from which it grows. Every particle of nobility Paul would attribute to the working of God's spirit upon man. But just because he is so intensely in earnest concerning the creation in men's lives of the highest type of holiness and virtue does he lay such strategic importance upon the faith of Christ.

No one could have believed more firmly than did Paul that God was working everywhere upon the hearts of men to lead them

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to righteousness, and that every variety of goodness came only as man grew responsive to divine influences. All beauty of character was from Him and had value in itself for this life, irrespective of the question of a life to come. Whatever of spiritual attainment the Grecian could show, Paul must have sincerely rejoiced over. But with the religious life of persons or nations, impelled only by natural motives, Paul was never satisfied. He saw that higher motives were necessary, and higher revelations were required to lift men into a true, spiritual glory. Paul hoped for a quality of life for the average man that vastly transcended anything that could be found among the rank and file of the Corinthians. He trusted then, not merely in a present life, ennobled by faith in Christ, but also in a future life in which the soul of man, under the direct tutelage of Christ, would develop into His likeness. He had vast spiritual hopes for mankind. He looked forward to another existence where the soul would no longer be in bondage to any sin. The very intensity of his

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ambition for humanity, the very largeness of his expectations concerning the future attainments open to men, the fullness of the joy that he experienced in recognizing the consequences to all mankind, living or dead, of a hope in immortality—made him feel that his woe would be unspeakable if the after-life with all of its glories were impossible. In proportion to the intensity of his longing for mankind's spiritual regeneration would be his grief at its low religious attainments and its abundant sin. The more he expected from God in His dealing with men, and the vaster the interpretation that he had put upon God's nature, the keener must be Paul's humiliation and chagrin and disappointment were it finally discovered that God could not or would not do for mankind what Paul had so eagerly anticipated, and that the Christian message concerning the resurrection of Christ was not true. Having expected at the hand of God things so sublime, what unspeakable woe to learn that every sacred longing was destined to be unfulfilled! Having preached to the Grecian

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world a God of power and love so exalted that even death could not stand before Him, what unutterable sorrow must fill Paul's heart were he to learn that he had misunderstood God, and that a belief in the resurrection was but a wild fancy! Having heralded to the grieving, sorrowing multitudes the possibility of reunion again with those departed ones fallen asleep in Christ, what tragedy of pain to have them learn that the message to which they had listened with such ecstasy of joy was but a delusion—an empty hope! Having preached to the eager multitudes the possibility of a heavenly home in the presence of God, with Christ enthroned by His side in glory, what gloom of disappointment to know at last that God had no future for mankind beyond these few troublous years; that Christ was still lying humiliated in the grave where His exultant enemies had placed Him; that the aspiration for the home of joy and peace with God was but a child's fancy; and that God had nothing better for mankind than this sin-cursed, tempestuous, disappointing life!

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How totally different also was the attitude of the Christian, in comparison with the Corinthian, concerning the dead. However noble had been the conclusion of some of her philosophers, the Grecian people were under the pall of gravest doubt as to the future. If they thought at all of their former friends and kin, it was only as shadowy inhabitants of some mysterious realm where existence had but a questionable value. The régime of the gods was loveless and indifferent. No comfort could ever be taken from the thought of such a life to which the departed went. Nothing could be expected of the gods! There was nought to comfort the smitten breast. The tragic losses must be borne by steeling the heart against all feeling. If all happiness, all gladness, disappeared forever for the living with the departure of the dear ones, then so much the worse for the living. This was one of the penalties of existence—another one of its incomprehensible mysteries. By the enjoyment of the few scattered pleasures of existence, one must crowd back the thought of death, and bury

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the remembrance of those beloved ones that had departed. Love must be uprooted, however painful the process; for there could be no reunion again with the beloved dead.

Consequently when Paul is accused of harboring a delusion and declaring a vain hope, he faces the charge. He shows how utterly pitiable his condition if he was giving circulation to what he knew to be a deliberate falsehood. Then he would be self-deceived, and nothing could be quite so tragic for any human being.

But this is not the kind of a man we know Paul to be. In his absolute honesty and frankness he must have been the last man on earth to countenance a false hope, however welcome and agreeable and comforting it might be. He would have the bare, literal truth at all costs! The world wishes to know the truth. It insists upon having actuality, even though life is made less bright by knowing it. It will not be soothed by a falsehood. For as Doctor Jefferson states: "To prefer a delusion which pleases to a truth which makes sad

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is the deepest and blackest of skepticism. If believing what is not true makes the world better than believing the truth, then is 'the pillared firmament rottenness and earth's base built on stubble.'" To be trusting in something that is not true; to be struggling to achieve something that could never be possible; to have expectations concerning another existence that could never be realized: this must be the very climax of pitiableness. Then infinitely better off is the grave stoic or the light-hearted, worldly-minded epicurean — for these understand human nature better, and have no false expectations, and are facing life as it really is. These are misled by no delusions. They have no hopes which later will turn into bitter mockeries. They live for the present and expect nothing else. They will enjoy its privileges to the full. They will endeavor to steel themselves against its disasters and troubles. They will make no sacrifices, lest they lose some little pleasure for themselves out of this sorrowful, empty life. They will allow nothing, if possible, to disturb their own

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ease and physical satisfaction. They will seek for spiritual achievements only as it gives them some personal delight. They will be solicitous about others, only as they are compelled so to do by their own necessities. Never would they struggle for the highest virtues, because the price to be paid in personal struggle and self-abnegation was too high. They would give to the sensualist equal right as to the idealist to follow his own bent if only, thereby, satisfaction came to him. He knew that life was but for the brief, hurrying years; let him spend them as he liked, irrespective of others.

But if these are right, then Paul is wrong. Then he has utterly misinterpreted human nature. He has been believing an untruth and trying to get men to fall into his own grievous blunder. In the meantime his efforts have been misdirected. His energies have been wasted. He should have been teaching humanity to look elsewhere for its gladness than to Christ, and to be building its virtues upon some other foundations than obedience to Him, and looking for

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the realization of its hopes to some one else than the Christ who foretold His resurrection and then failed to rise again. Paul should have been declaring just how limited and small in power and possibility human nature really was, that men might not strive for vast things, nor hope for the sublimities, nor fail to drink the nectar from every cup of gratification so soon to be taken forever from the lips. Let him not prate to short-lived men of sin and righteousness, for each, with a wild frenzy, shall claim the right to decide for himself what can bring the highest joys to mankind, rushing on the swift-moving current of the years to the engulfing and destroying grave!

Paul insists upon knowing the truth! He will not believe in impossibilities, however sweet to fancy's taste. He will not trust in unrealities, however advantageous may seem the consequences to mankind. If man was made to die forever, he must know it. Paul is ever mindful of the awakening from the delusion. He foresees the gloom, infinitely more terrible than the darkness of an unwelcome truth, when the

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bare reality is known. If human nature is a mean thing he wishes to know it, that he may preach to men on their real level and have them live accordingly. If man is but of small significance to God, a bundle of atoms destined for destruction—vastly better to know this than, inflated by false imaginations, to fancy a kinship with God. If fleshly propulsions are the normal and proper tendencies of human nature, then by all means let us know it, that we strive not insanely for a holiness of character which God never purposed for us. If self-interest is the supreme law of life, and every being is to get the most out of his brief existence, irrespective of the welfare of other equally selfish people, then let us be fairly informed of this that the struggle may be on equal terms, with no handicaps for any, and so that there be no demand for foolish self-denial, which, adding no permanent glory or benefit to others, detracts from our own fleeting joys. Paul abhors the policy of concealment concerning what we are and what we ought to do and where we are going. He knows that if

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he has been believing falsely in the resurrection of Christ, he has cherished and fostered a deception, the consequences of which to himself and others can be only direst woe.

In another respect also must Paul and his fellow Christians be considered of all men most pitiful if Christ be not risen. We are certain that they had the most exalted personal character-standards that the world has ever witnessed. Never before has the sense of right and wrong been so keenly developed. Never had conscience held so exalted a regimen. Inspired by the character of Jesus, they were unparalleled in their zeal for freedom from sin, and for possession of the Christian graces. They believed in a time when sin would be overcome and righteousness regnant in universal sway. But how could such a transcendent life be produced? They knew but one adequate cause. They must be transfigured by the living, ever-working Christ, who could dwell within the soul. He who had proven His Lordship in the realm of the spirit by His victory over

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death, He could be trusted to move mysteriously and powerfully upon the inward natures of men to bring them into conformity with Himself. Their exalted confidence caused them to build a theology around Christ. Their belief was "Christ's-centric." They conceived of Him as the Divine Son, ever at work upon men's spirits to transform them into a holy glory. They did not delude themselves into believing that this most difficult and highest of all achievements—a character where goodness was enthroned—was possible without divine help. And to their risen Christ did they look for that assistance without which they knew they could do nothing. They steadfastly believed that the sanctification of character would occur where the soul could come into true, inner intimacy with Him who had been raised from the dead and now through spiritual powers would influence His own into spiritual glory. Christ, they believed, was ever at work upon their natures; and all that was necessary for their character development, He, the Divine Lord, would abun-

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dantly supply. His spirit would ever be leading His children into the doing of His good pleasure. In this hope they lived. In this faith they worshiped Christ. In this assurance they addressed their prayers to Him. The risen Christ was the very center of their religious life. They could not have loved Him and trusted Him and worshiped Him and prayed to Him did they not believe in His resurrection. Disprove His resurrection and they are robbed of every sacred dogma upon which their religious practices of life depended and through which they nourished their inner life. Take away their faith in Him, and they are despoiled of everything. They are left without a faith—and being without this, every joy and hope and aspiration of their spirits has vanished. They are, indeed, of all men most miserable. Like gardens struck by wilting frosts are their despairing hearts!

But Paul, "knowing in whom he had believed," reckons the Christian not the most pitiable and miserable of beings, but the most fortunate and exultant and blessed.

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They belong to God. He owns them for His children by sending Christ to redeem them. He raises this beloved Christ from the dead, in order that loving Him and worshiping and serving Him they may be changed into His likeness and share with Him in His glory. His followers may be filled with an indescribable rejoicing, because through Him every hope and expectation for this life and the next will be abundantly realized.

CHAPTER IX

**THE RESURRECTION AND CHRIST,
THE FIRSTFRUITS**

In the light of Revelation, this earthly life of man, of which Nature is the mold and Science the interpreter, is discerned to be but a span on an endless path of progress which passes through the heavens and mounts to the unveiled presence of God, where man is affirmed to be void of all imperfections even when judged by divine standards.—*Weir*.

Jesus was, like no other, the Spiritual Man. As a Quickening Spirit, He becomes a principle of life for other spirits.—*Sabatier*.

The blessedness offered to men in the revelation of grace made by Jesus outweighs the wretchedness brought upon them through the sin introduced by Adam. That which Adam lost, Christ restored.—*Alger*.

Thou waitest, reaper lone,
Until the multitudinous grain hath grown.
Scythe-bearer, when thy blade
Harvests my flesh, let me be unafraid.
God's husbandman thou art,
In His unwithering sheaves, O, bind my heart!
—*Knowles*.

CHAPTER IX

THE RESURRECTION AND CHRIST, THE FIRST-FRUITS

But now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's at His coming.—*Verses 20-23.*

IN the shadow of the denial of Christ's resurrection Paul can not long linger. He must needs move out into the light of positive affirmations concerning his Lord. Having demonstrated the pitiable weakness of every doubt and the inherent absurdity of every denial, he returns in the ecstasy of his faith to the sublime declaration that indeed Christ has been raised from the dead. Unquestionable as the flaming sun

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in the summer sky is this sublime fact. Substantial as the towering mountain peak is this truth. Irrefutable as any authenticated, historic event is this remarkable phenomenon. To this Scripture bears witness, and the testimony of many beholders of the risen Christ adds incontrovertible evidence. This sublime event has its amazing place in the divine system. This central message of their preaching has holiest relevance to the hope and welfare of all mankind. In declaring this valid truth, the gospel hearers have the most astounding revelation ever put into the charge of men to speak to the race. They have in this fact something to herald, to which the world will listen with eager interest, since upon it rests mankind's salvation from guilt, and redemption into righteousness, and cure for despondency.

Through the actuality of the resurrection did Paul and his associates free themselves from the charge of falsification. They were declaring God's eternal truth. They were spokesmen for the Most High, making known God's latest revelation,

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through which a new spiritual order was to be inaugurated among men. They were not iniquitously misrepresenting God by attributing to Him what He had not done. They were but informing mankind of God's supreme intervention in their behalf, and making known the larger purposes of the Most High, in which His children were to share. They have been commissioned by the Father-God to speak the words of healing to wounded sorrowing hearts. Their loved ones, departed out of this earthly life, had begun a heavenly life through the power of Christ. They were sharing with their Lord the glorious destiny prepared for those who love Him. They had passed into a fullness of existence through their God who had redeemed and rescued them. Of all men they were consequently the most rejoicing and blessed and triumphant, having this consummate proof of the co-operation of the eternal Creator. They felt sure of His all-loving assistance. No dream of theirs concerning a purified, exultant, spiritual life that would not be realized because Christ was raised. It was

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through Him that their new life was possible. Through Him was to be the enriched life here and the inheritance to come. Christ is their all in all. Because He has escaped the grave and sits at the right hand of God can they love and worship and trust Him.

Having banished forever from his heart and mind the denials and doubts with which the message of the resurrection of Christ has been assailed, Paul proceeds now, as the next great division of his argument, to interpret the central fact from still another viewpoint. Because he knows Christ has risen, a mighty assurance possesses him. He interprets mankind through Christ. The kinship with Him is a prophecy and pledge of victories to come through Him. His participation in human nature and His victory over the limitations of the earthly life is basis for man's participation with Him in His experiences.

The one all-important conclusion to which Paul comes is that men are to share in the experiences of Christ. They are to be partakers of His exaltation. Paul in-

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sists upon every one seeing himself as related to Christ. His resurrection is not some isolated miracle out of which the race is to receive no lesson and learn no new truth. No greater harm could come to man than to misinterpret this divine fact, or to fail to see how it had tremendous bearings upon every human being that would ever have an existence through God. That men are so intimately connected with Christ, that they are to share in His triumphs—this is what Paul steadfastly insists upon!

To illustrate this thought of man's essential oneness with Christ, Paul asserts that by His resurrection Christ is the firstfruits of them that slept. The beautiful and suggestive figure was understood by every one conversant with Jewish customs. At the beginning of the harvest, when the waving fields began to ripen, a selected sheaf of ripe grain was taken to Jerusalem and, with impressive ceremony, dedicated to God who had given the increase. As the priests waved the offered sheaf before the worshipping multitudes, the thought came afresh

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into the peoples' hearts, that not merely this small handful of ripened ears belonged to God; all the crop not yet garnered was His. It was all sacred in His sight. The sheaf was a token of His ownership and care. God it was who had brought the first ears to their beautiful maturity. Did He do it for this isolated sheaf, He would do it also for the entire crop now hastening toward its yellow ripeness. He would watch over it until it came to its perfection. This bunch of ripened grain would be followed by the full harvest, which would come also to its maturity by His divine co-operation. Having done it for a part of the field, He would do so for the entire waving harvest. He would not relinquish His task until, by aid of sunshine and moisture and fertility of soil, He made the meadows to stand heavy with their burden of the many sheaves. For if God did it for the one sheaf, He could do it for all—since His interest and purpose reached all, and His power manifested itself in the last ripened sheaf as well as in the first. The firstfruits were thus symbolical of God's

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entire harvest. The complete crop belonged to Him, because without Him nothing could be done. So while the multitudes thanked Him for the firstfruits, they were joyfully to trust Him for the remainder of the coming harvest.

By the aid of this beautiful figure would Paul have us recognize our relationship to our risen Christ. He is the "firstfruits," God's choicest representative out of mankind—the fairest fruit of human nature. In Him God's plans have come to their glorious maturity. His career has reached its perfection in His survival over the grave. From the day of Christ's human birth God had this event of His resurrection as the climax phenomenon of Christ's existence. Toward this had all of God's creationary power been working. And when He rises triumphant over the grave His victory had a prophetic value. He typifies what is to be the common lot. He is mankind's representative as surely as is that first ripened sheaf the representative of the great harvest that is to come. Was Christ sacred enough in God's sight

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to be given an after-life? So are men, Christ's brothers! Was He glorified after death? So are we to be. What is the typical human existence? We see it in the risen Christ, just as the unripe grain far off yet from its perfection might see itself in that one sheaf presented in its beautiful maturity to God at the temple.

All humanity belongs to God. The entire wheat-field is His possession. The divine forces operating in Christ to bring Him out of death into life will be in operation also until all of God's spiritual offspring know themselves sharers in Christ's victory over the grave. We are to be identified with Him in all of His experiences. His resurrection, therefore, has a typical significance. Through it men comprehend themselves. His resurrection is but "an extraordinary evidence of an ordinary event." Through Him God demonstrates what is to be the lot of all. However difficult, therefore, the task of proving the resurrection to the materialist or to the doubter, this demonstrates it forever. Nothing more is needed when we have this.

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Christ, by His own mysterious triumph, "brought life and immortality to light," in order that we might know what God had ordained as the normal experience for all His obedient children. He becomes thus "in His revival the leader of a mighty host." The multitudes will follow in His footsteps, because all are led of God, as Christ was. For all humanity belongs to God, as Christ belonged to Him.

Christ's resurrection demonstrates, therefore, the basal law which God has established for all of humanity. What the principle is, Christ reveals. Reasoning concerning mortality and immortality, Paul contends that in Christ the old law of death, under which man must have his earthly existence, is supplemented by a higher law of life. The first law of death was written in the very constitution of man. As a part of nature he is subject to decay. Even from the cradle he has upon him the marks of his transiency. He was not endowed with changelessness. He was made to die. His physical organism was created to experience birth, growth, maturity; then

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age, then death. His body, once feeling the throbbing strength of youth, must lose its power and cease to functionize. Like an instrument in constant use it must finally wear out. Like a machine ever grinding out its product its parts would inevitably fail. Like a glorious day, the body would have its rosy dawn, its sunny noontime, its shadowy twilight, then the dark. His body was not built to last forever. Upon it everywhere is written the law of change and decay. By no power of will nor desire nor struggle can man's spirit ward off age with all its accompanying changes. The current of the years brings the body nearer and nearer to the mysterious ocean. As certain as the law of gravitation which swings the stars, as sure as the ebb and flow of the tides, is the law of mortality governing man's body.

But there is release and escape from this lower law by the higher law which Christ revealed. In Himself He showed not merely what it was to be mortal, but what it was to be immortal. Immortality was the final law of His life as much as

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mortality was for humanity. If death is written in man's very nature under the first law, then we may know through Christ, who had power to survive death, that there is another principle according to which deathlessness through the resurrection is the final law governing the human spirit. Is there no escape from the first law, then there is the universal reign also of the second law for those who love God.

Until Christ's resurrection man had thought himself only under the influence and power of the law transmitted through Adam. Adam had been, as it were, the official head of the race. What he was, determined what others should be. What he was by nature and endowment regulated what all his offspring should be. What experiences came to him must, by inheritance, therefore, be universal experiences to all who received their life and nature from him. Just as the after fruits are of the same nature as the firstfruits, so must all mankind expect to be what Adam was. His qualities could not be transcended. His limitations could not be escaped. The law of con-

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tinuity and similarity would prevent any difference between Adam and his stock. By necessity he would confer upon his children his own qualities. They must all conform to his type. They could be nothing else than their progenitor, any more than a lily could beget nothing but a lily or an oak produce nothing but an oak. Adam's children would know nothing more about themselves and God's purposes concerning them than what they learned through him who had been their physical progenitor. What was seen in Adam must then be expected as man's normal condition. He would determine the type.

But the startling thing about Adam was that he was mortal. As a concluding physical experience, after all the events of his life, death came to him. He could not escape it. Whatever might have been once in the mind of God for him, he at last knew physical decay, and had to submit, however unwillingly, to death. This was the law of his nature, imposed upon it by God. This was the inexorable principle of his existence. After youth came age,

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after strength and power came weakness and inability. After maturity came decrepitude; after the hilltop, the valley. After the buoyancy of life, the quiet of death.

And as part of his very nature did he submit to his offspring his mortality. By physical connection with him they were under the physical laws that governed him. Kinship with him made them sharers in all of his earthly experiences. To die, therefore, was the lot of all. Mankind could expect only death. Like falling leaves of autumn must the generations come and go. Nowhere could there be any permanence, for man's body was not made to live forever. The weak and the mighty, the evil and the good, all must succumb at last to the attack of death.

And because we understand ourselves merely as the offspring of Adam does the hope of immortality burn so low in our hearts. He was created merely a "living soul," endowed with certain physical aptitudes and capacities. He is superior to the inanimate world through gift of the Creator. He has the wondrous power of

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“life, even though under certain limitations and conditions. He is, however, but a “natural man,” subject as were the animals to the law of death; subject as are all living things in the physical world about him to decay and dissolution. And when we think of man only in these physical qualities which are so transient and which relate him so fundamentally to the passing physical world, is it easy to doubt his immortality, and in gloomy pessimism to assert his utter annihilation when we see his frail body fall under the crushing attack of death. He seems then to have no more meaning in the plan of God than the tree shattered by the lightning, or the deer consumed by the tiger, or the lily wilted and burned by the fire.

We are justified in asking, then, in what respect the coming of Christ inaugurated a new order for mankind? He demonstrated that for man God had ordained two laws. The first was the law of death. This he inherited from Adam. To this he was inexorably subject when, as a human being, he entered upon his physical life.

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In obedience to this, after an existence shorter or longer as circumstances determined, he must expect his body to submit to death and dissolution. This he could not escape. He must taste the bitter cup, whatever his desires were. And to this inexorable principle of existence even Christ had to submit when, as Savior, He entered into our physical, human existence. Having entered life through the portal of birth, He must pass out of it by the portal of death. His body, too, must undergo the tragic ordeal of physical overthrow. His enemies would use one of death's most horrible instruments to bring His life to its close, and would slay Him upon the cross. His very humanity necessitated His bodily death.

But Christ did not merely die; He was raised again! He returned to life! He did not merely show that He was subject to the universal law, governing all mankind and marking each man as a helpless victim. By the power of God, He arose triumphant out of the grave that had held Him. Death could not master Him. And by His re-

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newed life did He prove that there was a second law governing mankind—the law of Life! He made known to all mankind that God's plans for man did not cease with a physical dissolution; that some higher regnant force had its fundamental place in his life as much as did death; that springtime was written in his very being as well as drear winter; that dawn was as much a part of his constitution as midnight. Was he subject to death? Then he was subject also to life—the kind of life which Christ had when He was raised out of death into His resurrection glory. As surely and inexorably as the one ruled would the other rule also.

Man's existence can not be held, then, to cease with his bodily disintegration, inasmuch as Christ demonstrated the reality of a second life. Christ heralded that death does not end all, but that God's loving plans for His children include another existence. The failure of our physical body, by which we are related as material organism to this visible world, proves by no means, therefore, the extinction of all life

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and the cessation of all existence. Judgment concerning this vast matter must be based upon other evidence. This Christ supplied when He arose. He made known, once for all, what the world had never known before, that by God's endowment we are spiritual beings, capable of continued existence. The body may succumb according to the law of death, and we must lay it away into the grave; but there is something about man that can survive death and can conquer the grave. To this irresistible higher power, compelling him to life, he is as certainly subject, as he is to the lower principle transmitted by Adam, by which he is amenable to death.

Christ's resurrection makes clear the regnancy of the second law. Death is not the final experience in man's existence. For this he was not created. To this he does not move as to his great culmination. It is but an event in his existence—to be sure, a mysterious, disturbing event—but only an event, through which he moves to larger things, to a vaster life, to his being's true climax, to participation with Christ

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of the things that God has prepared for them that love Him. The incomprehensible episode must come inevitably; but our divinely-endowed personalities shall survive it, as does the vessel, when passing through the narrows at the head of some quiet harbor, it pushes out into the unlimited freedom of the vast ocean.

If, through physical relationship to Adam, we are therefore subject to the verdict of earth, "All must die," then through spiritual kinship with Christ are we under the verdict of heaven, "All shall be made alive." The final decree under which humanity has its being is not destruction and dissolution. It is survival and continuance. Adam but partially expressed our nature. We were potentially greater than he was able to show. In him we see ourselves as sinfuls, immature, incomplete. Christ is our true type. He represents us as God sees us. He caused us to know ourselves. He unfolds the inherent possibilities of our natures. In Him we recognize with what a vast endowment God has enriched us. In Christ we see

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ourselves holy, developed, eternal. Through the "first Adam," who was of the earth, earthly, we are related to this physical universe, are subject to its limitations, must succumb to its will, and must expect to have the body sink back into the dust of earth. Through the "second Adam," who was spiritual and heavenly, we are related to the spiritual and heavenly realms. That life is as much for us by kinship to God through Christ, as this present life is for us by kinship to God through Adam. That higher existence is as much our possession as is this. All the heavenly must belong to us, because Christ declares us to be the sons of God.

Seeing ourselves in Christ we are sure that those that are "in Christ" shall, by the gift of God, share in the glory of His resurrection and exaltation. By faith, being joined spiritually to Him who is our true progenitor through the resurrection, do we become heirs to that immortality which is our most sacred potentiality. What mankind thus needs the most, Christ becomes for us—the true head of the spiritual race. We in-

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terpret and evaluate ourselves not according to Adam's physical standard, with its rebellion and aloofness from God, and death and dissolution. We behold what we are to be in the image of Christ; in His holy obedience to God; in His conquest of death; in His glorification. To Him, as our spiritual progenitor, we shall correspond by surrender to the spiritual laws that animated Him and that gave Him the victory. By union with Him we partake not merely of His spiritual grace, but also of His superphysical power. We are exalted to the existence where our personality unfolds to its highest capacities.

He lifts us out of the purely earthly and physical life, where we live only for the body, and prepares us in body and spirit for eternal companionship with Himself. He is in reality, therefore, the true head of the race, and not Adam. The Adam that sinned and died is not mankind's representative. That sublime honor belongs to our exalted Christ, the sinless and the immortal One. He entered into our earthly existence to reinterpret us to ourselves; to

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show us how great this brief, human existence could become in its righteousness; and to persuade us that beyond the grave, the new being formed in Christ, goes on its triumphant way Godward. He thus represents the new humanity that is to exist before the face of God. To this endless life He, by His resurrection, bears witness. To this life He opens the door. Through Him we know that even though we succumb to the laws of our physical being, there is a glorious future into which we are to enter. Because He is the "firstfruits," we will follow after Him. Those asleep in Him shall become joined to Him in God's holy harvest. For life, not death, is the law of our being.

CHAPTER X

THE INVINCIBLE CHRIST

I am the Resurrection and the Life.

—*John 11: 25.*

It is God's purpose to restore creation to the unity which it had originally, but which has been broken by sin. He is to bring all things into their normal conditions by Christ, the Redeemer of sinful men.—*Salmond.*

Strong Son of God, Immortal Love,
Whom we, that have not seen Thy face,
By faith, and faith alone, embrace,
Believing, where we can not prove.

Thou seemest human and divine—
The highest, holiest, manhood, Thou.
Our wills are ours, we know not how;
Our wills are ours to make them Thine.

—*Tennyson.*

O Lord and Master of us all!
Whate'er our name or sign,
We owe Thy sway, we hear Thy call,
We test our lives by Thine.

—*Whittier.*

If Jesus Christ is a man—
And only a man—I say
That of all mankind I cleave to Him,
And to Him will I cleave alway.

If Jesus Christ is a God—
And the only God—I swear
I will follow Him through heaven and hell,
The earth, the sea, the air.

—*Gilder.*

CHAPTER X

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Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power. For He must reign till He hath put all enemies under His feet. The last enemy that shall be destroyed is death. For He hath put all things under His feet. But when He saith, All things are put under Him, it is manifest that He is excepted which did put all things under Him. And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all.—*Verses 24-28.*

IN the fervor of His devotion to Christ, Paul can not refrain from dwelling upon the place of Christ in the final triumph which God has in store for mankind. When humanity is freed from its sin; when it has been redeemed from every iniquity; when it has been rescued from all of its

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earthliness; when it stands exalted in the presence of God: then the person to whom the everlasting glory of the amazing victory will be given is Christ the Messiah, Christ the Son of Man and of God. This was the exalted conviction animating Paul's heart. The future belonged to the Christ who, having existed in the form of God, condescended to men of low estate, that He might redeem them to God.

This ascription of honor declared His triumphant Messiahship and demonstrated His all-conquering Divinity. His resurrection from the grave was prophecy of the larger exaltation that must inevitably come to Him. In His life there was being displayed a vast plan of God, the outlines of which men could comprehend. Christ's incarnation and work and resurrection were but initial steps in that unfolding plan of Christ's existence that some day must come to a sublime consummation. His resurrection was not an accident, nor an after-thought with God. It was part of one vast purpose concerning His Son, stretching from eternity to eternity. And in the

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light of Christ's resurrection did Paul ever interpret His Lord. And, beholding Him as the risen Lord, could Paul come to but one conclusion concerning Christ.

The resurrection compelled Paul to a particular theology relative to His Lord. Never could he think of Him merely as a Galilean Teacher, a Nazareth carpenter, a human teacher, a Jewish reformer. Every conclusion that Paul might have held as to Christ was altered by the strategic meaning of His survival of death. Paul must conceive of Him in larger terms. Such a Christ could not be a mere human being. He was exalted above mankind. He held a unique relationship to God. To Him extraordinary honors must be paid as God's perfect plans came to their consummation.

The merely worldly-minded believer in Christ has ever inclined to interpret Christ in terms of His humanity. Evaluating Him merely as the Son of Mary and the victim of Pilate, some men would classify Him merely as a man—a wonderful man, to be sure, but still only a man. He is Jesus, the Jew—not Christ, the Son! But such a

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low evaluation of Christ does not content Paul. This miraculous Being raised from the dead is by this very fact to be understood as more than man. He is God's Promised-One for whom Israel and the world has waited. God having done for Him what He had done for no other human being that had ever lived, Paul was persuaded that peculiar honor and glory must come to Christ in the future Kingdom of God, when the earthly career of the race was completed and the spiritualized life in all of its wonder came into existence.

In that supernal Kingdom of God Paul's eye could behold but one Being transcendently great enough to share rulership and dominion with God. Paul was sure that supremacy must belong eventually to Christ, because of the grandeur of His character. Reasoning from Christ's victory over death, Paul concluded that Christ must have universal dominion. This lowly Galilean Teacher, bravely submitting to God's plans and experiencing death for the redemption of mankind, to Him infinite exaltation must come. His ultimate triumph was inevi-

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table. To Him, even in His earthly life, God had given such transcendent might that finally against Him nothing could prevail. All would be in subjection to Him, and all would acknowledge His rightful supremacy. Against Him no earthly, physical thing could prevail. His personal defeat of death was but type of His larger victories, His far-reaching conquests. There could be no part of the universe where He would not hold sway, where His name was not honored, and His claims unacknowledged. Before Him, in recognition of His deserved authority, every knee must bow. He must become sovereign.

Nor must we lightly forget this momentous conclusion of Paul's concerning Christ. All too easily, during these Christian centuries, has the Church lost sight of Christ in His completeness and His exaltation. We have remembered Him in His humility. We recollect Him as surrounded by a vacillating group of disciples, harassed by His enemies, apparently unsuccessful in His mission, weeping in disappointment and grief over unbelieving Jerusalem—spending

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His brief years in the small, despised land of Palestine, receiving no honor, winning no recognition among the great of earth, vainly struggling against the errors and sins of His time, and finally falling ingloriously as prey into the bloody hands of His persecutors. But from this picture of the humiliated Christ Paul turns our gaze. He lifts our eye from the dust into the light-touched skies. He can see only the Christ glorified. The One once walking on earth sits enthroned with God in heavenly places. The Lord of the Church is not a defeated, misunderstood, persecuted, crucified Christ. This same Lord, raised from the dead, made victor over His enemies, reigneth forever with God! A new volume in the career of Christ began to be written with His resurrection. Did His earthly life deal with human limitation and earthly circumstances and implacable enemies, then there shall be a heavenly life in which He holds holy, undisputed sway, in everlasting honor and glory.

There was but one destiny open to Christ, so says Paul. He must reign!

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Resident in Him were all those graces and qualities and capacities which must one day elevate Him to a rulership beyond the dream of those that loved Him. Sovereignty must be His. Every power that had set itself against the regimen of God, He must destroy. Every enemy that raised bloody hands of rebellion against the holy authority of God must be brought low. Every tyranny of evil that hindered God's perfect way with mankind must be crushed. Every authority not basing itself upon the will of God must be nullified. Every false assumption of ownership over mankind must be abrogated. Every power militating against man's largest welfare must be overthrown. Every agency or institution hostile to man's highest peace must be transformed. Whatever destroyed man's communion with God, or disturbed His spiritual peace, or made difficult His obedience to God, or prevented His spiritual maturity, must eventually fall through the displeasure of God. From all of these escape must be found. But who could accomplish this appalling task? Paul's ready answer is,

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"Christ!" He is God's conquering One bringing the world into willing subjection to God.

Paul was persuaded that there was a spiritual Kingdom that would abide forever! He could look beyond this world's troublous age to that blissful time where Christ would set up the new order that should never pass away. Against the dark background of the present He saw, lifting itself in stately wonder, the beauties and glories of that future Kingdom. What the history of mankind had been, Paul knew full well. The retrospect was pitiful, gloomy, discouraging. Man had led but the "Adam" life. The body had been uppermost. Humanity had been expelled from its Paradise. Outside the gates it toiled and grieved and sinned. No longer did God walk with man in the cool of the evening. The spell of loving trust had been broken. Disobedience had darkened the sky and blackened the heart. God was no longer the intimate companion. To do His will was no longer the joy of mankind. Now the tempest was tossing over mankind.

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Men had followed the evil tendencies of their hearts. Sin reigned. Instead of peace and happiness and confidence, there was hatred and misery and mistrust and selfishness. Humanity was drinking the bitter cup of its own disobedience. Everywhere sin was in the ascendancy. Everywhere ruled evil thought, evil habits, evil deeds. Everywhere was moral pollution, spiritual decay, base degeneracy, insane forgetfulness of God, wild rebellion against Him. Humanity had been a black failure—an utter disappointment to God. Death seemed a fitting climax to lives so perverted and ugly. Apparently the high purpose for which God created man had been utterly defeated. In vain His wondrous providences, His sublime truths, His holy revelations! Meaningless His will! Unheeded His laws! Anarchy everywhere! God seems to be conquered! God seems the great failure! His creatures have willingly broken away from His purpose and, knowingly defied His control. Left to themselves, without purifying contact with God, mankind has been overtaken by the tempest

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of shame and sorrow and guilt. And as the climax of all human calamities, death had hurled its powers of destruction at mankind and crushed to earth the helpless generations. Death ruled!

All of this Paul knew with painful clearness. The regnancy of death appalled him. But it did not darken his confidence. He knew Christ, and He removed every doubt from Paul's heart. Through Him the golden day would dawn when a new kingdom would be established. Then all humanity would be subdued. In that Kingdom there would be no evil. Sin could find no place in it. Sorrow's tears here were forever dried. In it man's spiritual nature would be dominant. All holiness would be in the ascendancy. Harmony with God would be the blessed rule of man's life. To do God's will and to abide in Him, that would be the high privilege of all. In this Kingdom nothing that defiles could stand before the pure gaze of God. Here God's redeemed find their endless joy and felicity. *And in it there is no death.* No longer is humanity sub-

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ject to tragic change and pitiful dissolution. No longer is he easy prey to death. It is abolished. Here it can not exist. God no longer gives it a place in His plans. Having fulfilled His purpose upon earth, it can never assail the Heavenly Kingdom, because God will not let it enter. The risen Christ having conquered it, He keeps faithful watch against its entrance, that it nevermore may assail and harass the redeemed children of God. And Christ, the all-conquering Son, having finished His majestic work of redemption, having brought every proud, defiant foe into subjection, delivers the Kingdom which He had been called to establish to the supreme Father, and sits down at His right hand to rule forever with Him in unclouded glory.

This is Paul's sublime vision of the future Kingdom. He comes to it by a transcendent faith in the crucified, risen Christ. It is He who dominates the ages to come. His name shall be above every other name. In the presence of God, Christ and His loved ones live forever in bliss unspeakable. Having come under the holy magnetism

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of Christ, Paul can not be satisfied until he sees Him as the Masterful One, enthroned with God. No longer could He be thought of as the merely human, earthly one, born of Mary. No longer could mankind think of Him merely in terms of the manger and the cross and the tomb. His life does not end with a dirge! The heavenly chorus around the throne of God hail Him as King of Life! The last chapter in His life does not deal with His persecution and humiliation and crucifixion and entombment. These were events tragically real, but only episodes leading to the glorious consummation. For Him a resurrection and ascension and glorification! To Him must come the Father's loving honors. He that had been the despised One on earth, must be the exalted One of Heaven. For Him the eternal praise sung by exultant chorus of cherubim and seraphim. The Christ of Bethlehem must also be acclaimed Heaven's Prince. To the Lamb slain from the foundation of the earth belongs glory and laud and honor and dominion and power!

It is this vision of the risen, exalted,

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sovereign Christ that the world needs now to behold. Then shall it have transcendent faith also in the victorious Christ. He is God's honored One. The work He undertook to do He completed. He is victor against all that seems to assail Him. Nothing can finally prevail against Him. No device of man, no pride of unholy humanity, no sin born in man's black heart can long maintain itself against Him whom God has honored by raising from the dead. His vast plans and purposes must conquer. Before Him at last all opposition shall skulk away defeated. Proud defiance shall feel the heavy blow of His conquering strength. He shall be recognized as God's Holy Son. The good and the holy of all ages and all peoples will acknowledge Him as the desire of the nation. He shall be spiritual example for all aspiring souls. Hungering and thirsting for righteousness, men shall turn to Him to be filled. His truth shall supersede all other truth. His laws shall be recognized as highest wisdom. To do His bidding, that will be holiest joy. By obedience to Him here, mankind shall

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enter with Him into the victory over death. No earthly power can prevent Christ's spiritual children from sharing with Him in the resurrection triumph! The conquering, living Christ will bring all things that seem inimical to man's holiness and perpetuity into peaceful subjection, and His life shall be in the spirits of all. Sometime in the holy plan of God will the vast consummation come. The earthly kingdom in which death rules shall be superseded entirely and forever by the Heavenly, where the shadow of death never falls athwart any life. And He who said, "I am the Resurrection and the Life," will forever keep His own in the glory of His life.

Death has been the arch-enemy to man. It is the great despoiler. It robs of all things most precious. It is the climax of earthly tragedy. As nothing are pain, poverty, disaster in comparison with it. No wonder that with death regnant everywhere, God's power should be questioned. The smitten heart standing by some open grave grows skeptical of God's love. The soul in the shadow of some great desolation,

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some crushing lonesomeness, easily wonders whether there be a God of compassion. What though He holds the seas in the hollow of His hand, if He can not build strong battlements against death's assaults. This seems to be the devil's world while death rules and life is so easily crushed. To ascribe omnipotence to God seems a hideous mockery while God sets no bounds against death. But God vindicates Himself in the resurrection of Christ. By Him does the Omnipotent One show that death plays but a temporary part in God's economy with the human race. By Christ does God show that life is to be triumphant over death, and that permanence is to rule over all change. In Christ do we see our destined lot. The divine love never deserts its own. Such a God, revealing Himself in Christ, will be loved and obeyed and worshiped. Never will humanity offer to God its richest spiritual outpourings, until we know that He triumphs over all of man's enemies, including the arch-destroyer.

God is eternal *Friend* to man. Through

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Christ's resurrection does He prove Himself to be such. He makes death meaningless by promising a resurrection into a greater life. After death touches man's physical organism, God will raise him up in a new image. Christ's crowning revelation, then, is His resurrection. He conquers death by surviving it. He proves that the law of life is imperial. Destruction may bring low man's body and may hurl it into the grave; but over man himself it has no dominion. Christ can not be defeated. He that reigns in glory with God, makes conquest over even man's strongest foe.

Christ is more and more coming into His rulership. Evil opposition must vanish as mankind recognizes the wondrousness of His character and the vastness of His powers. Ever is He bringing the world into conformity to His will. Not yet has the fiendish spell of sin over man's heart been broken, nor the alluring of evil been annulled, nor the presence of death prevented. But the holy time is coming! It moves forward as under the power of

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God's unfailing purposes. Then shall the holiness that was in Christ become regnant, and those that are His shall be made alive at His coming. Then creation shall be freed from the power of corruption. Nowhere in God's universe shall there be any more death.

When redeemed mankind has been called by God's power to its resurrection glory, where Christ rules with God, then shall be known in its completeness what God has in store for His own. Having completed His mediatorial tasks; having brought all alien powers into peaceful subjection to Himself; having abolished death by raising God's children above its limited sway; having won His subjects into perfect, spiritual harmony with Himself; having called His own to dwell forever before the presence of God—Christ will then have set up His Heavenly Kingdom in its amazing perfection, and with God He shall reign forever.

CHAPTER XI

THE DENIAL AS A DETRIMENT TO
CHRISTIAN ACTIVITIES

No man who has not a clear belief in a future life can permanently possess a strong sense of duty. A man may, indeed, persuade himself during various periods of his existence that this sense of duty is the better and purer from not being bribed by the promise of future reward or stimulated, as he would perhaps say, unhealthily, by the dread of future punishment. But his moral life, if he has not an eternal future before him, is feeble and impoverished. It is not merely that he has fewer and feebler motives to right action—it is that he has a false estimate, because an underestimate, of his real place in the universe.—*Liddon*.

St. Paul must have seen at Anchiale the most defiant symbol of cynical contentment, with all that is merely animal, in the statue of Sardanapalus, represented as snapping his fingers while he uttered the sentiment engraved upon the pedestal,

“Eat, drink, enjoy thyself; the rest is nothing.”

—*Farrar*.

Experience informs us that when men act upon this belief, their entire nature gives evidence of moving in harmony with the laws of its being—under its influence character reaches a nobler stature, and the troubled spirit finds rest. It gives a worthy view of man—and a worthy view of man is an essential fact in producing a noble type of man. If he thinks himself a creature of to-day, doomed to extinction at sunset, he finds it easier to contract his aspirations and to circumscribe within narrower limits his aims and enterprises.—*Jefferson*.

CHAPTER XI

THE DENIAL AS A DETRIMENT TO CHRISTIAN ACTIVITIES

Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? And why stand we in jeopardy every hour? I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to-morrow we die. Be not deceived: evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame. —*Verses 29-34.*

HAVING shown how the belief in Christ's resurrection leads finally to a triumphant faith in His universal regimen in which all the redeemed shall have a glorious share, Paul turns now to another line of defense in favor of the life after death. He had

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previously shown how the denial of the resurrection affects the entire mental attitude of the Christian and eventuates in monstrous absurdities. But Paul now contends that equally disastrous would be the denial in the sphere of external Christian activities. How the daily life of the believer in Christ would be altered by the denial of Christ's resurrection, this is his next strong line of argument. He contends that only by the power of this hope is sufficient motive supplied for the highest kind of Christian conduct. Eliminate this, and ere long lethargy, narrowness, indifference, selfishness would transplant all kinds of joyous humanitarianism. The springs of life would run dry. Life would be unmotivated!

To be a Christian meant vast things to Paul. He could imagine nothing greater than to lead a life dominated in thought, word, and deed by Christ. And Paul always defined the Christian life in terms of self-sacrifice and heroism and service. The spirit that animated Christ must rule us. The love that swayed Him must constrain

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us. The true follower of Christ was the one who was working most loyally and persistently for the victory of Christ's principles, and for the establishment of Christ's Kingdom. Always was he anticipating one holy event. He was waiting for the coming of the complete resurrection reign of Christ, when the redeemed ones should be raised unto that full glorified life by the consummation of all things through Christ. For every Christian believed that only when Christ became fully regnant, and His sway over mankind was completely recognized, could God bid those departed ones in Christ to be transfigured into the full resurrection glory. That majestic consummation was therefore, in a measure, dependent upon human fidelity. Loyalty will hasten the coming of the perfect Kingdom. Energetic faithfulness would hasten the time when Christ could indeed feel that He had the universal rule, and that He could call His loved ones to the holy joys of that blessed, complete life. In a very solemn sense, therefore, do the departed loved ones depend upon the surviving

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Christians for entrance into the highest kind of resurrection glory.

Not yet does Christ have the entire victory over the world. Still haughty principalities and powers are in hostile defiance to His rule. His sway is still disputed. He is not yet the crowned Sovereign. The battle still rages. Sin still claims the regimen. Christ's purposes are still unfulfilled. Death still rules. His Kingdom has not come.

God depends upon men in His struggle against evil. He looks to men to conquer it. As sin came by human disobedience, so must it vanish by human obedience. The right must displace the wrong in human hearts. Evil customs and institutions must be changed. The power of evil principles, in whatever form they manifest themselves, must be broken. Men must assail all bulwarks of iniquity and capture them for God. Humanity must be so reorganized that all social institutions are helpers to God, aiding man into obedience to Him. All that the Christian has must be dedicated to this sublime task. To bring in the vic-

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tory, God must ask for man's complete surrender of self to Him. His Kingdom will come when men bring it in. Christ's full victory and glorification will come when men that love Him have done all within their human power to co-operate with Him.

To be a Christian, to be a member of the Church, meant, then, to be enlisted in a bitter warfare; to be enrolled in a long struggle; to be co-worker in a vast task; to be helper in a mighty scheme. Without human co-operation God's plans could never be consummated. The task undertaken by Christ we must assume. The work begun by Him we must carry to its completion. The sword which He laid down at death we must take up. The vision of a redeemed humanity that brought Him to earth must inspire and energize us into all sacrifice and persevering heroism. When we see our task as He saw His, and give ourselves unstintingly to it as did He, then are we His children. Then shall be hastened the perfecting of His full-orbed plans. Then shall the departed ones in Christ

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come to their complete glorification and experience their fullest and highest rewards.

There is a pitiful majesty in the thought of the Omnipotent God waiting to reveal His complete plans for the race until the Christian Church shall have won those basal, spiritual victories upon which God's larger triumphs shall rest. And to this thought does Paul appeal, when he asks why there should be any baptism for the dead, and why the living should stand in hourly jeopardy, if there be no resurrection. His argument is that all brave assuming of the Christian tasks begun by the departed ones is useless, unless we believe that these are to live and are to enjoy the perfect resurrection life as soon as Christ is enabled through the earthly victories achieved by His followers to come to His promised reign.

Whatever the disputed phrase, "Baptized for the dead," may mean exegetically, we are surely permitted to interpret it as teaching this thought. In being baptized for the dead the Christians accepted the ritual as an emblem, not merely of death,

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but also of life. Paul is surely here not interpreting baptism in any superstitious fashion, nor admitting that one person may be baptized vicariously for another. In this rite of the Church he saw a deeper meaning. It was not only the sign of a covenant between the believer and God. It was also the public pledge of entrance upon the work entrusted by God to the Church. By baptism, the convert testified not merely to his faith in the Spirit's indwelling and his death to sin, but also to his surrender to the tasks delegated by God to the Church for accomplishment. In this faith had the departed members of the Church been baptized. Like good soldiers they had fought valiantly for God's cause. Their sublime aspiration had been to make the world an abiding place for God. In their efforts to eradicate the evils of society and to establish righteousness among men they had spared no self-sacrifice nor refused to undergo any hardship. They were the first heroes of the cross. Indeed, to be a Christian was synonymous with suffering, struggle, fortitude. But always were they

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animated with the belief that they were winning the world for their Christ.

But ere the stupendous task was more than begun death had overtaken them. They had died like soldiers in the ranks without seeing the victory. And their very death made demands upon others. Their tasks they bequeathed to others. Their unfinished work entailed responsibility upon others who, like re-enforcements from the rear, must march up to the front to take the place of those who had ever been animated by the stirring thought that their efforts were hastening the perfect enthronement of Christ. The later converts, therefore, through membership in the Church, seemed indeed to be baptized for the dead when they took up the labors of those who had passed on, and when they aided in establishing that glorious reign of Christ in which, with Him, the departed dead should be raised into His resurrection glory. Consequently their fallen heroes could never come to their hoped-for bliss without their co-operation.

Well may Paul ask, then, why the new

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converts were baptized unless they believed the departed are to live forever in Christ's coming Kingdom; unless they had assurance that by their present energetic co-operation they are speeding the time when "the end" shall come. If the dead rise not, there is no reason for enthusiastically completing their tasks, since there is never to be that larger Kingdom in which Christ will gather His own to be with Him forever in resurrection glory.

What tremendous changes would occur in the routine Christian life if there were no resurrection, is what Paul further argues when he asks, "Why stand we in jeopardy every hour?" Not by chance had it come that the Christian Church was beginning to feel the shock of martyrdom. When he was baptized the convert well knew that he was to enter upon a life of cruellest suffering, of most ignominious defamation, of most painful social ostracism, of most bloody persecution. From the world he would receive only sneers, jibes, hardship, blows, persecution. For him only severest privations, heaviest crosses, grossest in-

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sults. The moment he made his confession of Christ did his sufferings begin. Hourly would the evil world hurl its storms upon him. Now he must stand isolated, defenseless, friendless. Against him would be arrayed a savage, hostile world, ready to persecute to the death those who confessed allegiance to this crucified Christ. Ere-long emperors would illuminate at night their pleasure gardens with the pitch-covered, burning bodies of those who believed that Christ arose from the dead. Against them would be proclaimed royal edicts of banishment. For them no protection by law against ruffianism, vandalism, insult, atrocious violence. They would be accounted but the offscouring of the earth! Better to be a cur on the streets of Rome than a follower of Christ. Soon the white sands of the Coliseum would be red with their blood, as starved beasts of the jungle feasted upon their despised bodies. By the very act of baptism in the name of Christ did they submit themselves to such fiendish cruelties as the sinful, wild world had never before conceived. From

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this there was no escape. To become a Christian was to invite the storm, in all its hellish fury, to break upon them. The whole world had become a sullen-faced, hard-hearted foe, by fiendish oppression endeavoring to uproot the new sect and to prevent further allegiance to this Jewish Reformer, Jesus. Not an hour when they were not in danger. For Paul and his fellow-believers life was a daily death. New toils, sharper punishments, greater sacrifices seemed to be their daily portion. Gone for them forever, when they were baptized in the name of Christ, peace and security and comfort and prosperity. Now only tumults, struggles, griefs, burdens, woes! So persistent the hardships, so continuous the suffering, so incessant the oppression, that life seemed but one long, drawn-out, brute's death. Like facing the wild beasts of the desert was it to face the anger-intoxicated mobs of Ephesus and other pagan cities—ever opposing the Church, ever measuring out to them burning scorn, ever despoiling them of their goods, ever harassing them in their business

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and home life, ever leading them away to die!

The marvel of history is the loyalty of the early Church. With undaunted courage did they enter into the Christian life. Knowing to the last horrible detail what confession might mean, they gladly made public confession of Christ, and acknowledged Him their risen Lord. No hardship could deter, no suffering could swerve them from their giant-hearted allegiance to Him. They had a hope. They "knew in whom they believed." They were brave followers because they trusted their Captain. They had a holy, mighty conviction! Their earnestness and confidence was the result of their creed. They looked beyond this life. By faith they could see another life. They believed that the dead were raised again as Christ was raised again. For those that loved Him there would dawn a glorious hereafter, so wonderful that in its light all earth's shadows would be forgotten; so joyous that all of earth's sorrows would be annulled.

Is their hope of an after-life baseless,

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then their present mode of Christian living is abysmal folly. Is there no resurrection from the dead, then their life of self-sacrifice and suffering is a gratuitous insanity. Unless there is something to come after this existence, to which their present struggles and toils have a holy relation, then they are of all men most mad! But grant that there is an after-life, then all they do and suffer and hope for becomes gloriously meaningful! All the amazing practices of the Christian life get their significance through the belief in the after-life. It was all for a sublime purpose. It was all centered around objects that had highest importance to God.

This hope will inspire the Christian to most zealous struggles for character. Whatever is questionable in its influence upon his spiritual welfare, he will willingly surrender for the sake of winning a higher existence. Sin will be ruthlessly dealt with when the Christian realizes that its consequences do not terminate with this brief life, but project themselves into eternity. Holiness assumes sublime proportions, when

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he realizes that God prizes it sufficiently to give it an endless continuance. By the appeal to the endless future is he and all the world persuaded to shun sin and to pursue righteousness. Against sin, therefore, must the Christian wage war without quarter, realizing as he does that the consequences of sin pertain not merely to this life, but to the future also. His eternal peace depends upon his holiness—upon the overthrow of sin. Confine the results of iniquity to just these few fleeting years, and the battle against it becomes listless, spasmodic, unsuccessful. Realize that sin mars a soul that has a future, and the battle will become earnest, dogged, never-ending, victorious. We can resist the earthward gravitations only as we feel the heavenly pull. Life is ever in danger of losing its seriousness and holiness when we do not relate it to eternity. Granting that there is but this life, no greater disaster could come to us in the living of it than to build it on the physical, earthly level, to strive for nothing else but that which ministers to the body, and to have no regard for

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the mastery of self and for the rights of others.

Matthew Arnold was right: "Hath man no second life? Pitch this one high." But the problem ever has been *how* to pitch it high. By what worthy conceptions must it be ruled? How can mankind triumph over its selfishness? How can the brute be trained out of man's nature? How can spiritual interests be made supreme? How shall the black heathenism in every man's nature be transformed into a kingly holiness? This is the mighty task that has ever faced humanity. This has been mankind's despair!

Paul says there is but one method. All history justifies his answer. He finds the needed dynamic in the hope of an after-life. Without this, mankind as a whole, never emerges into a higher civilization nor reaches the noblest kind of personal character. Does he believe himself but a higher kind of a beast, what blame, if he lives like a beast and, by prostitution of his powers, outdoes the beast in his swinishness. Then aspiration burns low. Then

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discouragement easily defeats him. No vast hungers stir him. Having gratified self by whatever objectionable means nearest at hand, he tries to squeeze joy out of his brief life while, all the time, he faces the gloomy, unwelcome thought that soon the end will come for him. But even while he tries thus to live in the sunlight, the unwelcome pall overshadows him. Pain, disasters, antagonism, strife despoil him of his peace. The sparkling cup that at first he drinks so joyously is filled with bitter dregs. The very satisfactions upon which the fleeting joy of his life rest are impossible to procure. The storms assail when he seeks for calm, and he stands bewildered in his helplessness. Nature becomes a cruel tyrant, first sending balmy breezes, then icy tempests. His gladness disappears. Being without God in the world, disasters stun and bewilder and discourage him. Life itself becomes a gloomy puzzle, when he stands helpless against the savage forces of the world. The only boon to which he can look is death. Extinction he welcomes as his highest blessing. Be-

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coming at first defiant, he at last is despondent. Try as he will, the worldling, when for an instant he becomes thoughtful, can not even "eat and drink and be merry." The rich viands stick in the throat; the sparkling wine chokes him; his laughter turns to sobs. To be merry seems sheer mockery when death is so near.

How does Christianity overcome the carnality, the despondency of the world? It declares the infinite value of every human being. God has vastest thoughts concerning him. Therefore it is worth while to live seriously, heroically; to struggle for holiness; to forego the carnal gratification; to surrender the selfish enjoyment; to resist all earthly temptations; to live unselfishly, bravely, helpfully, vicariously.

Self-sacrifice blossoms out of the soil of the immortal hope. Slowly but clearly the world has learned that self-denial for the good of others gleams forth in its beauty only on the supposition that our heroic struggles bring a glorious harvest. Why shall the selfish worldling be expected to do anything but "eat and drink and be merry"

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if he sees no grandeur in the human beings about him, and believes that they were made to die? Why should he be expected to forego a single particle of personal pleasure, if to do so would cost him a moment's shortening of his own evanescent life, or the slightest pang of pain, or the smallest hardship? He must think only and ever of self and let others do the same, for soon the curtain will fall forever for all, and life's drama be closed! He will let others struggle, nor stoop to help them; he will hear the sobs of anguish from his fellow-men, nor be moved to compassion; he will see the suffering, the distressed, nor offer any succour. He will seek his own pleasure and profit, even though these be purchased at the price of the life-blood of those that are in turmoil by his side.

Paul and his fellow Christians lived for others, despite the tremendous price of self-sacrifice. Believing in the resurrection of Christ, they believed also in the immortality of those for whose good they struggled. This hope regulated their entire conduct. It animated them to unusual

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deeds. It was a vindication of their own lives, proving them to be actuated by sanest motives. Impossible to accuse them of falsehood in preaching Christ's survival, when they were willing to suffer martyrdom for their belief. Had they consciously been heralding a falsehood, how speedily they would have desisted when angry opposition turned to bitter persecution. Why should they place themselves in jeopardy and sacrifice all that was dear to them, unless they knew themselves to be messengers of a truth so transcendent that man's highest welfare rested upon it? Bad men do not invite suffering. They practice deception for some ultimate gain. When oppression assails, their defense of the deceit ceases. They quickly drop the mask and desert the cause which, for personal ends, they have been hypocritically advocating.

Only good men, advocating a truth, are willing to die for it. And these Christians were good men. They were preaching a message never before equalled in significance for mankind. They knew Christ's

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resurrection to be a fact. The world needed to know it. Bound by wrong religious ideas, mankind misinterpreted God and misjudged itself. It must have this supreme revelation of the immortal life, at whatever cost to the messengers. When God had thus spoken through Christ, all the world must know what He had said. Those who had beheld Him raised again were under most solemn and weighty responsibility to speed the message. If, in heralding it and in establishing themselves into a Church to propagate it, they were misunderstood, opposed, hated, persecuted, then they must heroically pay this price of loyalty to God. They must hesitate at no hardship, no shame, no punishment; for they were doing God's will, and were making a self-sacrifice that would one day bring forth glorious harvests in the lives of those destined by the good will of God to live forever! How preposterous, therefore, to suppose that all things that the human heart prizes the most—its peace and quiet and security and honor and life—they would willingly surrender unless they knew

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that they were God's great truth-bearers. Welcome, then, even cruel martyrdom, when by their lives God's Kingdom becomes established among priceless men!

Such a mighty conviction could not but have most direct personal bearings upon them. From no career of hardship did they shrink, being sustained by their unfaltering trust in the new life that was to come to those who faithfully did God's bidding. All manner of sorrow and suffering and disgrace they expected for themselves. But they steadfastly believed that their present light afflictions were not to be compared to the glory that was to be revealed in them. They could forget all else in the joyful anticipation of what God had in store for them. Why care for the indignities heaped upon them; why grieve because life must so speedily end in martyrdom, if God intended to bestow upon them all an endless life of bliss? All the tumult of their distressed lives they calmly accepted as but a part of that vast struggle which would finally inaugurate the Kingdom. Their supreme joy came in knowing

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themselves to be co-workers with God. Their heroic devotion was not wasted! God would own and crown it. When He finally ruled would their crowning joy come, in comparison with which the base pleasures of sense were as nothing. They would see Christ face to face. With their loved ones they would be forever in the presence of God. This would be the sublime climax to their lives of self-sacrificing and loyalty and devotion.

CHAPTER XII

THE METHOD OF THE RESUR-
RECTION

God is doing every day as wonderful things ■ the things implied in the belief in the resurrection of the dead, and if He says there shall be a resurrection, there shall be, for there is nothing to hinder it.—*Gregg.*

With the brain, the person himself disappears, and we say he is dead. But close observation teaches us that appearances are not to be trusted. The severing of the tie, however intimate, between mind and brain, flesh and spirit, involves only the disruption of the instrument, not the extinction of the agent. The person may find or construct another spiritual instrument that will serve him even better.—*Buckham.*

The body of Benjamin Franklin (like the cover of an old book, its contents torn out, and stripped of its leather and gilding) lies here—food for worms; yet the work itself shall not be lost, for it will, as he believes, appear once more in a new and more beautiful edition, corrected and amended by the Author.—*Franklin's epitaph, written by himself.*

The bedrock of the universe is the faithfulness of God, the foundation of all is the integrity of our Maker; and at our being's height we can do no other and no better than ground our trust upon the immutable promise confirmed by the oath of Him that can not lie, and thus rest our hope of the life after death upon the truth of Christ and the honor of God.—*Gordon.*

CHAPTER XII

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But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: But God giveth it a body as it hath pleased Him, and to every seed His own body. All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.—*Verses 35-41.*

PAUL reaches now another part in his great argument. Having proven upon an historical basis the resurrection of Christ, he goes

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on to strengthen faith in this incontrovertible fact by pointing out the tremendous incredibilities and pitiful absurdities into which the denial plunges the doubter. By so doing Paul demonstrates that Christ's survival was not an isolated, chance event in the history of humanity. It was a predetermined illustration of the supreme law under which the whole race had its existence. Through Christ God has shown what is His righteous purpose for all of His obedient children. To have faith, then, in man's resurrection was a most reasonable conviction. Through this faith there was to be for all followers of Christ a spiritual awakening into righteousness, and a whole-hearted departure from sin.

But a further task awaited Paul. The method of the resurrection puzzled and bewildered many. It was necessary that he should endeavor to answer the persistent questions which troubled those earnest, inquiring minds who, being unable to deny the fact of Christ's survival, needed to be taught how the resurrection fitted itself into God's vast system of things.

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Nor must we fail to realize that in all of this remarkable chapter Paul is arguing not merely for a future life, but for the resurrection. He did not believe merely in a survival of the spirit, such as was taught by some of the Jewish and Grecian schools, but in an existence where man had a bodily form. Paul was not contented with the thought of a shadowy Hades or of a gloomy Sheol, in which mystic, ghostly, disembodied spirits had their unsatisfactory existence. To him this was not life at all, but imprisonment. He could not believe that to such an existence God would call His own after the earthly life. If there was here on earth some mystical union between spirit and body, so in the life to come God would not continue man's spirit in a gloomy, cheerless, unclothed fashion. The spirit would have again its dwelling-place in a body. When death touched the human frame man did not become a bodiless, elusive phantom. So intimate was the relation between the two, that in the future as in the present there must be some fundamental connection between the spirit

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and a body, even though in a form changed utterly from that which had characterized the earthly existence. Just as the body now is the instrument for the manifestation of the spirit, so must there be some kind of a heavenly body through which the spirit expresses itself. And over both sides of human nature God must be recognized as having omnipotent sway.

No greater service could the mighty-brained Paul do for anxious mankind than to make clear that the resurrection does not go counter to known facts of the universe, and that the facts already accepted permit us to welcome as truthful this new belief in the resurrection. The revelation goes counter to nothing already held as fundamental in the religious life. Indeed, this is the climax revelation. If it can be shown that there are in nature foregleams of immortality, then the implicit belief in the survival of man becomes increasingly easy. It will be recognized not as an impossibility, contradicting all of God's known methods of procedure. The resurrection is in accordance with the very laws accord-

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ng to which the universe operates now before our very eyes. Can it be shown that now under our every-day observation there are occurring creationary processes, analogous to that which transpired in the resurrection of Christ, then belief has at least been made easier, and faith can not be accounted blind credulity. To be sure, it must not be expected that an analogy constitutes an all-sufficient proof; but it does mightily corroborate our faith. It clears away forever some flippant objections and makes forever impossible some bold denials. The more abundant these universal analogies, the less likely will it be for a fair-minded objector to deny that the physical and the spiritual are bound together in some such mystic way that the physical facts of nature foretoken the spiritual facts. What occurs in the one realm may be taken ~~as~~ a hint of what is possible in the other, unless there is definite proof to the contrary.

How there could be a resurrection the Corinthian doubter could not understand. He raised a double objection to it. It

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seemed both impossible and incredible. Having witnessed the body's disintegration after death, and its dissolution into dust, he could not but ask, "How are the dead raised and with what body do they come?" Cramped by his narrow views concerning God, he questioned the possibility of any power sufficient to bring the human being into life again. Controlled by crudest materialistic notions as to what matter was, he questioned its fitness in any shape for participation in man's future life.

To these difficulties Paul makes convincing reply. He declares how the resurrection is possible and shows what kind of a bodily form is to come to man's spirit in the other world. In the eyes of the apostle, the doubter seems but a pitiful fool, inasmuch as in the very world about him God has given hints and glimpses of the method by which He is always operating to maintain the world and by which He will also bring the obedient human being into a perfect resurrection. To these Paul makes his convincing appeal. The doubt is answered now by nature itself. It is

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rankest folly to assert the impossibility of anything because the entire method of its creation can not be comprehended. Nature's analogies must be our teachers.

The life-story of the grain of wheat gives us the first clue as to our resurrection. When the kernel is planted, a mighty transformation occurs. It withers. It is destroyed. Its parts dissolve. A corruption and decay seize upon it. The bonds holding the grain together are broken. Its entire nature is altered. But despite the transformation and the disintegration, there is no annihilation. There is something that survives. At the same time that there is a destruction, there is a quickening also. The elements that, under the hard, external coat appeared changeless, are rearranged; they are transformed into a new existence, more wonderful and beautiful than the old. But its identity has not altered. It persists in a higher form. From the decaying seed there have shot out the delicate rootlets, sucking nourishment from the soil, and the sturdy stalk reaching out toward light and moisture and warmth. Its life

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is continued despite its apparent death. The reign of decay was not final. There was a higher response within its own mystic elements to the call of the fertile soil and the balmy air. The greater glory of the seed could not have come without the initial decomposition. The quickening was inevitable because of the latent powers of the seed deposited there by God. It had inherent life, and nothing could annul it. It must decrease in order to increase into the living plant. Springing from the old seed it has amazing power of maintaining itself. Whatever it needs for its sustenance it has strength to appropriate out of soil and air. Its seeming death and decay were but episodes in its process of glorification. By its decay began its higher life. In its original state its latent powers were unrecognized.

Nor does Paul fail to assert that the seed's new body is created through the power of God. Its perfected existence is not left to haphazard. Its material substance is regulated by God's will. Under His laws does it have its being. "He

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giveth it a body even as it pleaseth Him." Its new life is related to the divine creationary purpose just as much as its life in the seed was. Its body is a direct gift from Him. Its form, its qualities depend upon what He decides for it. What His wisdom determines for it, that comes to pass, and against His will nothing can prevail. The moldering grain bursts into the green plant because the Omnipotent One is in the mysterious process. Just so does the seed in its higher existence have qualities befitting its individual character. Between the second body and the first there is a suitable correspondence. "To each seed a body of its own" is [nature's law. The future bodies will vary according to the distinctive inner qualities of each kind and variety. The quality of the present seed-body will determine the quality of the future plant body, so that in a most fundamental sense the new structure may be called its own, because it came out of something latent within the first form that rigorously determines the later form.

So with man's body. His death is but

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the condition to a larger life. Dissolution may come to the material elements. Decay may carry on its gruesome work. The body may crumble into dust, or be burned into cinders, or change into mold by corruption. But as the grain has the possibility of renewal, so has man's life. Out of his body will spring up a higher existence. There will come the transformation to the mature, perfect form. There must be a transfigured body, related to the old, as the stalk of wheat is related to the disintegrated kernel. And as the seed has its new body bestowed upon it by the power of God according to His preconceived purpose, so will the same Omnipotent God give man a higher bodily existence. The transfiguration will not depend upon any human, material agencies, but upon the ever-working will of God. He will bring the resurrection body to its perfection. And this will have its suitable correspondence to the former body of man. Individual identity will not be destroyed. Being related by the wisdom of God to the former self, the individuality will be pre-

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served. Death can not, therefore, extinguish man's personality, even though it may smite his earthly body. So majestic is the union between the spirit and God's mysterious world of matter that, through the gift of God, a new body can be created by the spirit to become its instrument under more exalted circumstances than the earthly.

In order to prevent a narrow conception of God's power in creation, and to show how utterly foolish it is for men to question the possibility of the resurrection, Paul uses a second analogy. He emphasizes the boundlessness of God's power in the universe. He is not limited in the creatures of His will. He has called into being countless existences—all differing fundamentally in quality and construction. "All flesh is not the same flesh." One variety of living things differs from another in its characteristics. God does not confine Himself to one variety. There is an infinity of bodily form. He has made the flesh of man and beast and bird and fish. No two are alike. One differs from another according to the sphere in which God pur-

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poses it to move. It conforms to the element in which it is to have its existence. He has more than one form of physical creature. So radically different are they, one from the other, that to a creature of a lower order the creature of the higher order would seem an impossibility. Only by experience could it discover that there are beings transcending it in rank, but still receiving the gift of life from God as it does. God did not limit His works to man. He made the hosts of the animals that crawl and walk and fly and swim. They live in a mysterious fashion that completely transcends the expectation of man. They exist under circumstances wherein man would find life impossible. Their existence seems to contradict all of his knowledge and to surpass all of his expectation. He can reconcile them to his limited sphere of being only by acknowledging that God has created them in His infinite wisdom. And from the standpoint of any single order of living beings it might be incredible to believe in creatures of a higher or lower rank. Yet here they are before us in count-

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less abundance. They prove the boundlessness of God's power. He can create the human being that stands erect. He makes the massive elephant that walks, the tiny humming-bird that flies. the giant boaconstrictor that crawls, the tiny insect that flits on light wing, the mighty whale and the whirling mite that swim in the clear waters. For earth and sky and rivers and oceans He has called into being the myriads of living things according to the plenitude of His powers, conforming their bodies to the element in which they are to move. For the fleeting, timid deer, slender legs; for the gull, buoyant, feathery wings; for the denizens of the deep, gills and air-sacks and scales. God has operated beyond our expectation and past our imagination, because He is the All-powerful One!

If He has done so marvelously here in the realm of the natural world, who dare deny that He can fashion a higher grade of body for man's spirit, and give to man a form befitting the altered circumstances under which His love will permit man to

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live? In the face of the miraculous variety of bodily organisms here upon earth, to say that God can have but one bodily form for man, or that no higher form can come to him after death, betokens a recklessness and an ignorance against which every humble-spirited, reasonable man must unceasingly protest.

Lest this analogy might not have proven his point to his questioners, Paul bids them lift their eyes to the heavens. There shine the countless orbs of light as they silently move on their fiery pathways guided by the hand of God. They differ from one another. "There is one glory of the sun, and another glory of the stars." To make this point Paul did not need to be versed in modern astronomy, that by means of telescopes and spectrum analyses concerns itself with stellar atmospheres and chemical compounds and vast orbits. He knew that there was a difference between the celestial and the terrestrial, but that God was the Creator of both of them. Between earth in all of its sublime powers and the flaming planets

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there was little similarity. God's power could fashion both grades of physical existences. In the amazing multitudes of the starry hosts God forever silences the question as to the possibility of His doing whatever He will. Those silent sentinels of the sky—they differ from each other in light, in chemical constituents, in size, in orbit of pilgrimage, in length of life, yet God made them all in their wondrous diversity. Seeing then the difference between the terrestrial and the celestial, beholding the infinite gradations of glory among the heavenly bodies, what human being with so much affrontery and impiety as to declare that in the creation of an earthly body God has exhausted His resources for man, and that He can do nothing for His children except that which He has done in creating a body that is earthly and subject to death and decay! He who denies God's power to endow man with another body, "as it pleaseth Him," is cramped in vision, stunted in imagination, crushed in faith, limited in reason, unspiritual in nature, reckless in infidelity.

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The various analogies upon which Paul bases his compelling argument may not be conclusive in favor of the resurrection, but they do incontrovertibly demonstrate the possibility of a bodily resurrection after death. From all that we see in the physical world about us and above us, we are warranted in concluding that after this body, created by God subject to death and decay, God can give in His strong, fatherly goodness another existence where purified spirit shall be joined to glorified body.

And never was Paul's irrefutable logic at this point needed more than to-day. That blatant dogmatism of some present-day physical investigators is not worthy the name of science which, out of the myriad, incomprehensible wonders of the mysterious universe, has not learned with reverent awe to speak the name of God and to ascribe all power to Him! To the man who has most intelligently and reverently travelled the fields with the geologist, or mused in the laboratory with the biologist, or wonderingly gazed out at the unmeasured heavens through the astron-

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omer's telescope, or pondered upon the problems of the psychologist, it is not an incredible thing that God should raise the dead, nor that our All-powerful Father should give the resurrection life to His children.

CHAPTER XIII
THE RESURRECTION BODY

In former times it was commonly thought necessary to affirm a material identity between the future body and that of the present. But Paul, while he intimates that there is some bond of connection between the one and the other, is far from affirming a material identity. In reconstituting man's physical being, material identity is of no consequence whatever.—*Sheldon*.

Christ never speaks in terms of an Essene or Hellenic immortality of soul. His words make it clear that in harmony with the Old Testament conception of man and life, He does not think of a purely incorporeal existence as real life in man's case. He points to the relation between God and man as guaranteeing the continued life of the latter, and that in his entire self, not in a part of his personal being.

If ever there was a man whose goading experiences, keen intellectual energies, and moral sensibilities, made him weary of this slow, gross body, and passionately to long for a more corresponding, swift, and pure investiture, it was Paul.—*Alger*.

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So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: It is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.—*Verses 42-44.*

WHAT the character of the resurrection body is Paul makes it his task to tell. He has shown that the mysterious processes of nature about us prepare for a belief in the resurrection. Like to the change that comes to the seed as it develops into the stalk, is the transformation from the physical, mortal body to the spiritual, heavenly body. He has answered the charge that a resurrection is impossible. It is a gratuitous folly to suspect that the God who built the first human body with all of its in-

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comprehensible mysteries can not fashion another body. When man's spirit comes into its new form this will be adapted to the new surroundings to which it is to be related, and will differ from the first body as one star differs from another. It will be conformable to the new heavens in which dwelleth righteousness. But despite the significant difference between the two bodies, there will be some fundamental identity in personality so that our individuality will never be lost. The new body will represent us as we really are spiritually. Between the man's inner personality and his outward body there will be most exact correspondence, and despite all the changes incident upon the development of the heavenly body his identity will not be lost. For God operates according to a fixed law. As seed brings forth stalk after its kind, so shall like produce like as regards the spirit's new instrument. There shall be the power of persistence in the change from earthly to heavenly, as there is now in this earthly body, when despite the changes so frequent that every seven years there is a complete

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atomic transformation there is an identity throughout all the difference. As a river maintains itself throughout its fluctuations, so shall the personality maintain itself through the change of death. In some high and mysterious sense will the resurrection body be related to this earthly one. The fact that Paul can not tell how the process occurs, does not any more invalidate his argument than that the reality of the ever-changing physical body is invalidated, because doctor or psychologist can not explain how the purely physical processes occur. How puerile, therefore, the loud-voiced, modern doubter who sneeringly asks which of man's several bodies really rises, and who protests against the possibility of a resurrection because for all the hosts of the dead there would not be enough phosphorous for every one!

But for some of these doubts so common throughout the history of Christianity the Church itself is to blame. Forgetting the inspired teaching of Paul it has pitifully misconstrued the significance of the resurrection, falsely claiming that the

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identical body that was laid in the grave and which moldered into dust would be restored again. Well might there be a protest against this narrow interpretation of the resurrection. One conclusive argument against it ought to be that on this theory there would be no escape from the physical deformities and irregularities that marked the earthly human body. Inconceivable it is to believe that the deformed bodies fashioned imperfectly according to the laws of heredity or crippled by accident should be expected to survive forever. But in such a resurrection no Christian need believe. Indeed, there is no Scriptural warrant for so believing that may not be reinterpreted in the light of Paul's teachings contained in this chapter. We rise above all such materialistic errors by meditating upon Paul's spiritual interpretations of the resurrection.

Nor can we be dissuaded from this conclusion by the appeal to the resurrection body of Christ. It is true that His body that was laid into the tomb was also miraculously raised; that He spoke of "My

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flesh and bones;" that He bore the marks of the crucifixion upon His body; that He ate with His disciples. But some other facts must not be lost sight of. Christ's body did not suffer complete decay as does that of humanity in general. His death and burial and resurrection were not of ordinary significance. God did not treat His own Son in any general way in His resurrection. God accommodated Himself to the needs of the disciples and the world. The disciples of Christ could never have been persuaded of His resurrection unless the grave had been emptied by God; unless Christ, the dead Master, had become also the risen Lord; unless they could definitely, accurately trace the identity between Him that was dead and Him that was alive, by the very bodily resemblances. Christ needed during those forty days previous to His ascension to conform to earthly conditions and to all the laws of the senses, otherwise the disciples would never have known indisputably that He had surely arisen. He needed not to eat food to maintain His physical life. He partook of it,

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as some one has said, "to prove to these doubting ones His identity and the reality of His human nature." Had these physical proofs been lacking that were on the plane of the physical sense-life of the disciples, they had never been persuaded that they were not believing in phantoms. God gave these physical proofs to them and to all the world because, without them, there could never have been established irrefutably the belief that His life continued after death.

The disciples themselves well realized that the resurrection body of Christ was something more than that body which He had before death. It had higher powers beyond those of nature as they were accustomed to see it. He was no longer subject to the physical laws governing general mankind. He could mysteriously appear and disappear. He was generally invisible. He seemed above ordinary physical limitations. As Simpson states, "Christ's glorified human body habitually dwelling in non-terrestrial conditions temporarily re-assumes the human outline and frame and

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former appearance and marks of the wounds for evidential and instructive purpose." His new body was endowed with higher capacities beyond the power of his disciples to comprehend. Nor has the modern world fathomed its secret. Of this only are we certain. There was an absolute spiritual identity between the Christ who arose and the Christ who had formerly lived and was crucified; but His second body was fundamentally different from His pre-resurrection body. As if God had formed the first body insufficient for the new spiritual existence, He had endowed Christ with another bodily instrument through which the spirit was to operate.

Paul's conclusions are not, therefore, in contradiction to the example of Christ. Indeed, Christ illustrated, as far as it was possible for Him to do to men still by necessity under the limitations of the physical senses, that the resurrection body is a glorified one. The Gospel writers record the instances of the "Re-entrance of the glorified body of Christ into terrestrial conditions." Paul, as a Christian theo-

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logian, attempts the explanation of the risen body to which faith in Christ makes us heir. It corresponds to its new environment. It is commensurate to the spiritual demands made upon it. That it is a glorified body—the new abode and helper of the spirit under heavenly conditions—is Paul's conclusion. As is the new larger life of the plant developed from the decayed seed, so is the resurrection of the dead out of the physical body. Only in the resurrection life can there be that glorified body with which the spirit, acting under God's laws, can clothe itself. Did the spirit have powers, by the will of God, to build a material organ through which it could function, just so will the same spirit, by its divinely-bestowed, vital powers, construct another bodily organization for itself. Like a tent in which the pilgrim for the few nights of his journey finds protection, so is the body. But when this frail structure is levelled low by the power of death, God will give to the undying spirit another house not made with hands, eternal in the heavens.

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The strategic difference between the two kinds of bodies Paul portrays in majestic language. The two are essentially unlike. Their characteristic qualities are radically different. One is natural; the other is spiritual. One is adapted to this earthly system of material things apprehended through the senses. It is suitable to an earthly existence. It fits into an ever-changing material world. It is a sensuous body! It is not above nature. It is one of nature's facts; has existence under its laws; is amenable to its principles; must conform to its dictates; is controlled by all the physical realities among which man stands as one of its elements.

But there is another side to man's human nature. There is that within him which is above the physical. It is subject to higher laws. It is suitable to a new environment. It is free from all narrow, material limitations. It is qualified to survive in more than earthly circumstances. It is linked to the supersensuous. It is completely adapted to an eternal world. This is man's spirit. And by power given to it

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by God, man's spirit shall fashion a body suitable to itself when God calls it into its higher life. For the spirit of man must some day have its glorified body.

Paul strikingly contrasts the two bodies. One is subject to corruption. It can not escape death. It is mortal. It has no permanent power of defending itself against overthrow. Its strength is limited. Its power of relating itself to the nourishing ministrations of nature diminishes and ceases. As soon as it is buried the process of decay attacks it, and soon disintegration utterly destroys the erstwhile noble form. It is but dust! Against it is spoken the decree of ruin. The beauty of its shape, the attractiveness of its delicately-fashioned parts, the winsomeness of its colors—all these depart. Destroyed are all those charms and powers that made it God's physical masterpiece. It is "sown in dishonor." Being of lowly origin, it can escape no kind of humiliation. Being stripped of all the honor it had as a physical machine, it suffers the final dishonor of dissolution and disappears at last utterly from view.

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What once stirred our admiration now has vanished. Its beauty and glory have changed into the pitiful handful of dust that can be scattered by the wind, or that nourishes the lowly grass. It is "sown in weakness." How narrow are the limits of man's physical strength throughout his earthly life! Sickness despoils it of its power. Labor causes depressing fatigue. Pain plays its miseréres upon muscle and nerve and sinew and bone. Its frailty will prevent any long burden-bearing. Soon does it wear out. Gray hairs and deep-cut wrinkles and stooped shoulders and unsteady gait tell that pitiful old age is demanding toll from the defenseless body. The most trivial accident smites it to earth, or leaves it crippled. With ceaseless, wearisome drudgery must it be nourished and protected. Never-ending is the toil of safeguarding it against ever-attacking diseases. It is a prey to a thousand ills and pains. It collapses under its burdens. The hot rays of the friendly sun dazzles and kills; the wintry blast congeals and petrifies. Its powers disappear as does

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perfume from the fading lily, and leaves it burdensome, useless. Like a shattered harp with broken strings its music is lost. Its senses—those beautiful windows through which the soul looks out upon God's wondrous world—are darkened. Deafness, blindness fall like pall of midnight upon it. Ever is it impotent servant to the spirit. The soul dreams, but the body can not carry out its high visions. The mind goes on its long, holy pilgrimages, but the heavy body toils like a slow-moving snail. It is linked to earth. Ever it is under the dominance of its lowly origin, and bound and shackled by its multitudinous limitations.

But not so the spiritual body. As Simpson says: "Its formative principle is the spirit which is heart of the intellectual, moral, and spiritual life of man. It is the self's perfected expression." As the living stalk rises into a majestically different existence than that which characterizes the decaying seed, so must the spiritual transcend the natural body. It will be in accord with its heavenly environment. It is a real body. But it is in "entire subordination to the

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purposes of the spirit." Earthly limitations no longer hinder it, nor earthly laws bind it, nor earthly necessities hamper it. Death and decay can not touch it. Its graces and glories are permanent. Nothing can interfere with its beauty and strength, nor bring it into easy subjection. It is touched with glory and adorned with qualities of majesty. Being of spiritual, not soul origin, it partakes of the high qualities of its creational cause. No longer is it subject to humiliation, nor liable to overthrow, nor open to sickness, nor dependent upon physical nourishment, nor assailable by inimical forces. God has made it amazingly richer than this poor earthly body. Gone are all the marks of baseness that characterized man's first body. It is endowed with powers beyond our ability to comprehend. It triumphs over change and decay and dissolution. Sickness and suffering and frailty and fatigue and collapse never harass it. It is meet companion for the spirit, able to execute its high behests, to express its subtlest thoughts, and to minister to its most exalted aspirations. No longer is it

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a clog upon the spirit. It is adapted to the unseen world. It has powers of movement and endurance and achievement, utterly unhampered by the physical hindrances that marked the lowly, earthly body. As to what it would be, Christ foregleamed in those mysterious hours after resurrection, when He so completely transcended all physical, material laws, and thereby hinted at what the true spiritual body would be when He reigned with God.

Nor did Paul believe that this mighty transition from the body that perishes to the body that survives in glory and incorruption and power was a haphazard occurrence. The process based itself upon the vast underlying principle by which God is ever operating in the world. Everywhere in the universe there is written the law of progress. From the lesser, God brings into expression the greater; from the simple, the complex; from the partial, the complete. Always He is working toward the perfect, transforming His material until from glory to glory it can take the impress of His exalted thoughts, and be com-

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plete in His sight. Never was the noble conception clearer and more convincing than in this day, when all minds are thrilled by the idea of the evolutionary process. God moves by orderly marches of His creationary power from primeval chaos to sublime cosmos; from whirling fire-mist to beaming stars and flaming suns; from humble grass to towering redwood; from lowly protozoa to highly organized mammalia; from simple sensations and mysterious instincts to intelligence and love.

In obedience to this majestic principle does man's spirit clothe itself with its new body. The law of progress holds for it. God does not endow man at first with the highest kind of body. First, He creates the lower body that has but an animal existence with its appetites and tendencies and limitations and needs. Here the spirit must be at home for a little while under physical circumstances in order that it may be trained and disciplined and cultured for a higher existence that is to dawn after death. Then will the spirit have its perfect body. We can not have it now be-

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cause we are not ready for it. We are not strong enough in spiritual maturity. The first "lowly estate of man" is the necessary precondition to man's spiritual development. But when man's spirit has been disciplined by all earthly experiences and become amenable to the purposes of God, then can the Creator's perfect will have its way with His children, and He can bestow the body, incorruptible and glorified. Then will the spirit of man have its perfect, heavenly instrument.

We need not be surprised, then, that in this existence God does not give to man his glorified, heavenly, immortal body. He must grow into such spiritual likeness to God, that immortality is his high reward. He must develop into this as does the green living plant grow from the seed. First must come that part of existence where, under lowly circumstances that tutor the spirit and arouse it to eternal truths, he learns by all human experiences to trust and love God. Then is man ready for the eternal existence where his spirit shall be endowed with a body sublime enough to be

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suitable companion to his spirit in heavenly realms. Only then has God completed His far-reaching plans for His own, when the earthly body is superseded by the heavenly, when out of the insufficiency and partialness and corruption and dishonor of the earthly body man rises, spiritually regenerated, into the grandeur of his celestial body incorruptible and immortal.

CHAPTER XIV

THE EARTHLY AND THE
HEAVENLY

This body is my house—it is not I;
Herein I sojourn till, in some far sky,
I lease a fairer dwelling, built to last
Till all the carpentry of time is past.
When from my high place viewing this lone star,
What shall I care where these poor timbers are?
What though the crumbling walls turn dust and
loam—

I shall have left them for a larger home!
What though the rafters break, the stanchions rot,
When earth has dwindled to a glimmering spot!
When thou, clay cottage, fallest, I'll immerse
My long-cramped spirit in the universe.
Through uncomputed silences of space
I shall yearn upward to the leaning Face.
The ancient heavens will roll aside for me,
As Moses monarch'd the dividing sea.
This body is my house—it is not I;
Triumphant in this faith I live, and die.

—*Frederick L. Knowles.*

There is an advance in man, and not understanding what belongs to the Spirit of God, he reaches eventually to the stage of existence made a spiritual being.—*Origen.*

Nature strives to keep what it has gained of worth. Fulfillment is first principle of natural theology, as it is of Christian divinity. Christ declared this to be the primal law and essential truth of all God's working, not to destroy, but to fulfill.—*Smyth.*

CHAPTER XIV

THE EARTHLY AND THE HEAVENLY

And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood can not inherit the Kingdom of God; neither doth corruption inherit incorruption. Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality.—*Verses 45-53.*

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WHAT the divine plan is concerning the resurrection of man, Paul further illustrates by the contrast that he draws again between Adam and Christ. He has just pointed out that because there is a sensuous or psychical body, there must also be a spiritual body; for God is always working from the lower to the higher, according to the ever-present law of progress. The body of Adam illustrated in what way the living soul, as the first life-force, could house itself through the power of God. The glorified body of Christ is typical of the exalted form with which the children of Christ are to be endowed. For between Adam and Christ there is a strategic difference. Adam, fashioned on earth, became a "living soul." He had life, but life under certain limitations, sustained by conformity to his own peculiar environment. The endowment of his body was limited; its possibilities narrow; its capacities meager; its range of activities circumscribed. It was made only for earth. It is subject to it in all things, great and small. It is consequently doomed to destruction.

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When Adam becomes, therefore, according to the laws that control the transmission of life, the progenitor to a race of men, he can impart to his offspring only what he is. The stream can not rise above its source. By heredity they must share in his very nature, and partake of his most humiliating limitations. Was he subject to the forces of physical deterioration and age and death? Then there could be no escape from the same experiences for those who are dependent upon him for their origin. Every physical disaster that befell him must be the lot of those that follow. There could be no release, consequently, from the law of death, until some higher life-force than that which ruled over Adam came into expression in the race, and a new progenitor was established in the realm of the spirit as unswervingly as Adam is in the realm of the body. He must be able to impart spiritual life just as Adam imparts physical life. He must be possessed of a distinct spiritual force that differentiates him from the humble Adam.

Such a progenitor was Christ. That He

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majestically possessed this higher spiritual power, He demonstrated by His resurrection from the dead. He proved Himself possessed of a strength capable of destroying utterly the dominance of death, and of building a glorified body not subject to earthly conditions except as He so desired. If, then, by sharing in Adam's life principle we partook of his mortality, by sharing in Christ's spiritual nature we are made heir also of His triumphs. As Adam imparts a physical existence, so does Christ impart His life-giving principle to His obedient children. He was the new life generator. He is progenitor of a new race. Union with Him by faith and love makes humanity heirs with Him of the glorified body and of the heavenly existence that were His after His resurrection and ascension. He is the "Quickening Spirit." Through Him we rise into the higher life.

Christ is thus the "last Adam," because He stands as the originator of a new order of humanity. We see ourselves fully not in our first parent, but in Him. We

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come to know what we truly are only by beholding Christ. We rise into our complete exalted existence by spiritual identification with Him. Animated by His quickening power, we shall experience a like glorification with Him.

Paul knew that these Corinthian Christians understood him when he wrote to them of the quickening power of Christ, for Paul had made the Christian life synonymous with dominance by the Holy Spirit. They were conscious of some spiritual force operating upon their hearts and bringing them into conformity to the will of God. Paul enjoyed the richest inward experiences. He was aware of spiritual phenomena that could not be interpreted as consequent upon the ordinary bodily life. These mysterious spiritual occurrences he knew were not the result of his bodily connection with Adam. They transcended the usual experiences of the bodily existence. They came only through the working of Christ upon his own spirit. And it was just this conscious life with Christ that made convincing Paul's assurance of

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an after-life, and of the new body to be given after death. The presence of the life-giving spirit within the believer's heart, operating now to bring him into spiritual conformity with Christ, that is the earnest, the foretaste of that blessed experience when this renewed spirit imparted by Christ shall receive a glorified body suitable to the existence that is to be in His presence. God will house it in an appropriate dwelling.

Because man's spiritual life is not perfected here he can not expect to receive in this life the perfected body. This must come as God's great climax gift to man in the life beyond. The spiritualized, heavenly body is the direct result of the spiritualized personality. The natural must come first. By all those earthly experiences, incident upon his being a part of the physical world, is his soul wonderfully disciplined for participation in another life. And, indeed, no fact of man's entire human existence is so potent to show his basal dependence upon God, nor to arouse in him a true faith in God, than the disaster

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of physical death. It humbles his pride, it solemnizes him in times of boisterous indifference; it subdues him into thoughtful self-examination concerning his ways in the sight of the God before whom he must one day stand; it teaches him to evaluate properly the eternal riches; it stirs him into effort to achieve those things well pleasing in the sight of God. Ever is God striving to persuade man by death that this world is but a training-place, not a home; that life must have spiritual goals, not physical; that God is the final Arbiter over the destiny of mankind, and not the forces of nature. All the bewildering, tumultuous experiences of our fleeting, unsatisfying years are minor lessons leading up to the one supreme lesson of death. By pain and disaster and mystery and grief and desolation is God endeavoring to teach us submission to Him, and hunger for Him, and trust in Him. Death, however awful it may seem, is God's supreme physical agent for awakening man to spirituality. By its awful shock among men the sleeping, sinful soul is aroused to thought-

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fulness. All of man's haughty boastings as to independence vanish before the onslaught of the great victor—God's agent to execute His high purpose among human beings. And when man's soul has been enlarged by spiritual desires and aspirations, and purified by holy thoughts, and purged by earthly woes and joys; when the earthly life has done all that it can to discipline man's spirit, then will the amazing privileges of the future life begin; then to man will be given such a body as his prepared spirit needs.

Through faith in Christ does the transcendent gift come. What Christ is He has power to help others to become. He is more than a passive Adam. He is the energizing Lord, ever striving to bring His own into spiritual and bodily similarity to Himself. Were we born to be like the first man in his mortality? Then through Christ are we born to be like Him in His glorious immortality. His own resurrection is holy pledge of ours.

In obedience to the universal law that the spiritual comes only as the holy climax

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to the natural does Paul further interpret the difference between the natural and the celestial body. He shows that the characteristics of the one are completely earthly, and of the other, completely heavenly; because the origin of the two are different. Paul still has in mind the significant thought that as the progenitor so must be the offspring. Like must produce like. But because of the abysmal difference between Christ and Adam can be found firmest ground for the belief in a heavenly resurrection body. In sum-total of qualities Christ is utterly unlike Adam. To be sure Christ assumed that physical body that was connected by earthly ties to Adam; but He transcended it finally, and in His true, inward personality He was "the Lord and Ruler of the Universe, whose dwelling-place is in Heaven." He came to earth, but He was not of earth.

Not so with Adam. God had a definite purpose with him, and fashioned him accordingly. His body is suitable to his environment and to the kind of life that he is to live. God purposely puts limita-

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tions upon the qualities and powers of his body. We can easily conceive how God could so have constructed him as to be free from all vicissitudes and superior to all deteriorating influences, and not subject to disease and weakness and death. But he was not thus made. His body shares in the physical characteristics of the earth in its atomic structure, at the same time that it is the instrument of the spirit striving to execute its will. By the deliberate plan of God it is not the highest form of body that could be created, but it is the best possible for man in his earthly life. Consequently it must conform to all earthly laws; be subject to mundane limitations; be assailable by sickness and suffering; be dependent upon the products of the earth for its nourishment; and finally, having passed through life's cycle of birth, youth, maturity, age, find that its powers have dwindled, its glories deteriorated, and that death awaits it.

As a thatched cottage is made for brief occupancy, so is our body. Impermanence is written across every part. Its frailty

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is evident everywhere. In comparison with the changeless hills it is but as a summer cloud. Other forms of life outlast it a hundred times. The giant oak, the mighty redwood, witness the passing of many generations of men. It is a garment to be worn by the spirit for a little while and then cast away as having served its purpose.

The physical Adam had but an earthly origin. Out of the dust God created him when he had the breath of life put into him. But one consequence is possible, therefore, for his physical body. To dust it must return again. Built of earth it must return to earth. Composed of those physical atoms that are mysteriously gathered out of the physical world about us, it must surrender them all again, that they may go on their endless cycle of usefulness in nature's vast laboratory where nothing is lost. And because we are Adam's bodily descendants do we come irrevocably under the law of his physical experiences. Whatever Adam might have desired for himself and his offspring concerning freedom from phys-

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ical vicissitude and decay and death, this counted as nothing in the sight of God who had planned differently for man's body. Death was one of the inevitable facts for which God had provided in the creation of mankind.

But with Christ a new, divine régime began. In the glory of Christ's resurrection God showed once for all what could be done for a human being. In Christ, God foretold what would be the normal existence for every obedient child. In His glorified state, Christ was no longer subject to earthly laws, nor dependent upon earthly conditions, nor sustained by earthly means, nor hampered by earthly limitations, nor equipped with but few faculties. He is a different type. He was superior to earth. He is "of heaven," partaking of its characteristics, governed by its laws, elevated to its possibilities, equipped for sharing in its privileges, partaking of its glory. His body is fitted for its new environment, as the bones and feathers and structure of a bird's body are suitable for supremacy over the air. Forever free

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is He of every limitation that was His when in fleshly form. He had His abode among men as their Savior.

Christ demonstrates what is the heavenly type as certainly as does Adam what is the earthly. And because Christ is of heavenly origin has He proportionate power to confer upon His own, approximating Him in spiritual quality, the glorified body like that in which He has His existence in exaltation. Mankind has no longer its head in Adam, the sinful, the mortal; but in Christ, the Sinless and Immortal! No longer is it bound to Adam, in his death, by the law of an earthly heredity. It is similarly bound to Christ in regeneration of character and resurrection of life by the unswerving law of a heavenly heredity. Through spiritual identification with the Holy Christ, whereby His Spirit works upon our spirit and equips us with His power, we will become identified with Him also in the bodily glorification.

Our new life source is in Christ. He bestows His power upon those who surrender themselves to Him in willing obedi-

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ence. What He experienced, then, as the final culmination of his earthly career must be ours also. Participation with Him in the redemption from the earthly to the celestial body, that is our supreme privilege. If at one time the earthly is our lot and we feel ourselves held within the iron grasp of its vicissitudes, now through Christ we recognize ourselves to be heirs of a body that transcends the earthly and is fitted for a celestial existence. Christ can confer upon us much more than did Adam, because as a spiritual force Christ is of transcendently greater nature. If the inevitable consequence of our earthliness is our unavoidable mortality, then the equally certain result of our spiritual union with Christ will be the body incorruptible. Our earthly body is vitalized by the inferior principle—the soul—conferred upon Adam; the new body will be vitalized by the exalted principle—the spirit—bestowed by Christ, through obedience to Him. In the omnipotent providence of God, those who have received the lower form of body will be privileged, in His good time, to re-

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ceive the higher type of life. This will be the fitting sequel to our earthliness.

To this sublime plan of God there is a divine inevitableness. Only by such a climax can we know what bodily perfectness is. We must bear the image of Christ, for we are related to Him spiritually, and God would never be satisfied to let us have anything but the highest and most complete existence. Christ's resurrection, therefore, becomes instrumental to ours. Through faith in Him as the risen Lord our spiritual natures are brought under His sovereignty, and we open our being to the indwelling of that Spirit by which comes the redemption of the body. Then shall death have been abolished when in spirit and body we are like Him.

A final word does Paul speak concerning this spiritual or celestial body. Being under the thralldom of materialistic conceptions, some of these Corinthian Christians must have had false notions as to what the resurrection body was. The modern thinker would do well to linger long over this part of Paul's argument. The great apostle

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maintains neither the fleshly materiality of the Pharisaic resurrection nor the bodiless condition of the Greek conception, but an intermediate conception of a spiritual body. He frees his Corinthian questioners from the supposition that the glorified resurrection body is precisely the same body that was laid into the grave in burial, or that the person arose with the same bodily characteristics and physical qualities that were his at death. Nor is the old Corinthian fallacy overcome yet. The erroneous conception has had strange power of persistence throughout the Christian centuries, despite Paul's clear refutation. The Kingdom of Heaven can not be inherited by flesh and blood. The carnal body being of earthly nature is adapted only to the earthly. The animal organism of man is not fitted for the higher Kingdom of the Spirit, since it is constituted by God on an entirely different and lower grade than characterizes the heavenly. "Corruption can not inherit incorruption." Their frail body is made subject to waste and decay and disintegration. It vanishes into the

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mysterious realms of matter from which by the Spirit of God it was taken.

Utterly different is the resurrection body. It is exalted above the present fleshly organism. To reign with Christ in the endless ages, our poor, changeful, earthly body is pitifully inadequate. It harmonizes and correlates only with a physical world. In no sense is it suitable for that heavenly environment in which Christ reigns in glory. The momentous transformations that affected His body during the time after His resurrection and at His ascension ought to be conclusive proof to us of this. The purified personality through which our identity will be maintained will build a new body for itself by the power of God. It can not be the one of flesh and blood laid away to decay in the earth. The grave holds only what is material and physical. That body, wonderful as it was, has finished its course and has returned again to the nourishing earth out of which it was constructed. We need not be unwilling to lay it aside, nor compelled to mourn for it, nor expect that it, in its weakness

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and humiliation and incompleteness, will ever again garment the spirit. We surrender our pilgrim tent to enter the glory of the palace built by the Divine Architect. The earthly body is not exalted enough to be habitation for our personality that is to live in the presence of God. He permits the lesser to be destroyed that He may erect the greater. Some sublime change must come to fit us for abode in the heavenly places.

That Paul thus believed, we see conclusively from his statement that at the coming of Christ those that are alive on the earth must undergo some mysterious physical transformation, and the carnal organism of flesh and blood be transmuted into the heavenly body. Instead of waiting for death to effect the significant change, they would have their mortal bodies exchanged for the celestial, as "in a moment, in the twinkling of an eye." But a change must come.

The present body has fulfilled God's holy purpose toward man when it serves us until death, be that sooner or later.

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In the after-life as it pleases Him will God bestow upon the glorified personality of man a body appropriate to the heavenly state. We need have no gloomy misgivings about this mortal body. By all the incomprehensible transformations through which it passes from conception and birth until death, has God been preparing us for the thought of laying aside the earthly body permanently. By every majestic message that He had spoken to us concerning His power and His love has He been endeavoring to awaken in us a trust that He will not leave the spirit unclothed. Even though we must lie down to die, we may do so in the firm confidence that He will give us a body that is "superhuman in origin, eternal in creation, heavenly in character." Then, indeed, shall corruption have been clothed with incorruption, and mortality shall have put on immortality.

CHAPTER XV
THE VICTORY OVER DEATH

Through Adam's sin, death acquired its significance as pain and punishment.—*Ewald*.

Sin introduced no essential change in the physical organization of man, but merely in the manner in which his earthly existence terminates. Had it not been for sin, death would have been only the form of a higher development of life.—*Neander*.

It would be a curse upon ears of corn not to be reaped; and we ought to know that it would be a curse upon man not to die.—*Epictetus*.

Who has not sometimes felt the bondage of the body and the trials of earth, and peered with awful thrills of curiosity into the mysteries of the unseen world until he has longed for the hour of the soul's liberation that it might plume itself for an immortal flight?—*Alger*.

In the economy of God, death ministers in many ways to fuller life. Because of sin, death has acquired a significance which does not belong to it, as a stage in the process of life.—*Beckwith*.

On the borders of the grave the wise man looks forward with equal elasticity of mind and hope—and why not, after millions of years, on the verge of still newer existence?—*Emerson*.

He fixed thee in this dance
Of plastic circumstance;
This present, thou, forsooth, would'st fain arrest:
Machinery just meant
To give thy soul its bent,
Try thee and turn thee forth, sufficiently impressed.
—*Browning*.

CHAPTER XV

THE VICTORY OVER DEATH

So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ.—*Verses 54-57.*

HAVING answered by analogy from nature how the dead can be raised, and having clarified the thoughts of his questioners as to the character of the resurrection body, Paul's spirit, musing upon the glories of the resurrection life, bursts out into ecstatic rejoicing. He beholds a *vision*. The majesty of it so moves him that his rich, emotional nature pours itself out in one thrilling pæan of rejoicing. Through the

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power of Christ the time must come when all death shall be abolished and Christ, the living, conquering Sovereign, shall rule in realms across which the shadow of death can never fall.

Against the thought of the victory by death, Paul put the glorious thought of the victory by Christ. Through the one has come into the world sickness and sorrow and gloom and desolation and hopelessness. Everywhere has death ruled. All ages have felt its dread sway. It has touched the rosy cheek of the babe, sleeping at its mother's breast, and turned it into cold alabaster. It has changed the light in the eyes of youth into midnight gloom. It has laid crushing burdens upon maturity's shoulders until they sank to earth. It has hounded the aged across all the years, until at last the prey has been overtaken. Like a heartless, all-powerful foe its heavy foot has crushed all to earth. As goes the fatal reaper across the flower-bedecked meadows, so has death gone into the ranks of men. None could stand before it. None could flee from it. The earth has become one vast

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cemetery, holding the bodies of those whom it has brought low. Graves are everywhere. The rolling hillsides, the vast prairies, the silvery rivers, the boundless oceans—all are sacred with their toll of death. What a mockery existence has seemed, when death finally gets the victory! Where are the multitudes that once laughed and dreamed and hoped and toiled and struggled? They have been cut down by the great destroyer. The generations, those leaves on God's mystic tree of life, have fallen into decay before death's chilly blast. The nations, those specter-forms that once loudly boasted of affluence and might and glory, have passed into nothingness like cloud-shadows across the restless sea. Those mighty peoples that in swarming cities framed majestic laws, and established splendid institutions, and achieved stupendous tasks, or sang their unholy songs, and wallowed in their sins, and revelled in the intoxication of their strength, and wheeled mighty armies, and built beautiful palaces and stately temples and lengthy highways, and in the unrestrained hauteur of their un-

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tamed spirit imagined that they would survive forever—they are but restless ghosts out yonder on history's horizon. Overwhelmed by death they lie prostrate among their pitiful ruins that tell of a glory forever vanished!

Death seems final conqueror! Nothing so holy, so beautiful, so strong as to escape its heavy hand. Like gloating monster greedy for prey, its hungry maw is never satisfied. No escape for the angel-faced babe crooning out its cherub music in heavenly innocence. No pity for the eager-eyed youth dreaming of achievement. No regard for the stalwart hero of high character whose influence falls in blessing upon needy mankind as did Peter's shadow across the despairing sick. No sympathy for those snow-crowned saints whose holy lives have been like flower gardens distilling sweetest perfume throughout the long years. Against all is his blood-stained sword raised. All are doomed. On their foreheads is the sign of his possession. The myriads belong to him. Naught that man can do will ward off the fatal blow. To no pe-

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tition for mercy will he sympathetically listen. Anxious skill can build no strong battlement around the body which he will not raze to earth. Helpless against him are the devices of men, as the sand mounds of little children on the sea shore against the onrushing, tempest-driven floodtide.

What awful instruments death has used to accomplish its purpose! In Nuremburg Castle is the chamber of horrors where are displayed the tools of the Inquisition. But death has a thousand machines of destruction with which to wreak vengeance upon man's helpless body. Like a monster tyrant breathing out awful destruction does death's fiendish ingenuity express itself in countless, awful methods for humiliating and harassing and destroying man's body so that it must be hurried away to the grave. What an inferno of diseases tortures the sensitive muscle and delicate tissue and quivering nerve and complicated organ, until in the hour of the tantalizings man's spirit burst into bitter anguish of protest. Pain runs like consuming wild-fire through every wasted sinew and swollen joint and

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tender vital, until exhausted by agony, the weary, sickened body sinks at last to earth. Suffering attacks the frame, and twists and wrenches and distorts and deforms and cripples, through the unspeakable torment of the slow-moving years, until the poor body is left ghastly and broken like some tree smitten by the thunder-bolt. The breath comes with strangling gasps, the brain sickens, the heart throbs with dagger thrusts, the process of nourishment proceeds with fiendish agony, until the weary limbs carry the exhausted, tottering body to the open grave. Death rides leader to the hosts in every battle, and when he has finished his black work the flowery meadow is blood-soaked and awful with the heavy burden of the lacerated and shattered out of whose strong bodies life has been blown or beaten or pierced. The majestic forces of nature to which man looks for friendly protection turn against him as savage-hearted traitors. The balmy zephyr gives way to the staggering cyclone. The white-winged ships heedlessly sailing the calm seas with the priceless cargo of

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human beings is caught in the iron grip of wild Euroclydon and hurled upon the rocks or sunken reefs, where the terror-stricken passengers find a watery grave. The caravan safely crossing the treacherous desert is suddenly enveloped by the gloomy sand-laden simoom that obliterates the pathway and buries the oases with its hot breath, and overcoming the bewildered pilgrims leaves them to die of the thirst that clutches at the throat and glazes the eye. The spark of fire catching in the cottagers' roof leaves his home as black burial-shroud for the loved ones, and leaping from roof to roof, leaves a city in ruins, and its desolated inhabitants mourning over the grim harvest. Tidal-waves, black-maned and terrible, submerge the quiet village where the toilers sleep. Titan earthquakes shake down noble edifices and amid the pitiful ruins crushed bodies lie. Angry volcanoes belch forth poisonous smoke and burning lava, and make prey of the defenseless multitudes in the quiet valleys. Thunderbolts smite man in the black, stormy night. The sharp-toothed, winter wind chills his blood and

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blows out the candle of his life and leaves the stiffened body as prey for hungry wolves. By fang of poisonous serpent and claw of beast does he perish. The explosion shatters the beauty of his frame. Gravitation clutches him in its iron grasp, and hurls him shrieking to death. The drop of poison unsuspectingly sipped in the ruddy wine lets loose the torment in his blood. The fire-damp of the wet mine chokes him into suffocation. From the cup of clear water he drinks the microbes of death. The very air he breathes is laden with destruction. The pestilence crawls into the beggar's hovel or glides worse than venomous snake into the palace where the king feels its deadly touch. Or if by persistent care and skillful attention of doctors man escapes his countless enemies, then age, stealing over his faculties, palsies his powers. At last, like some candle burned to the socket, the light of life goes out and only the clay candlepiece remains to tell of the flame that has vanished. Death everywhere has the victory! Its instruments are countless. Against its at-

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tack the weak body is defenseless. Over all that have ever existed death shouts its triumph.

To Paul the sense of sin, the consciousness of guilt, was what made death so awful. This was "death's sting," more fiery than the poison of the scorpion. Tragic indeed that man must die, that alone he must go into the shadows, that while enjoying life he must break with all of its delightful tasks, its holy companionships, its rich privileges. But what makes death unspeakably sad, is that when man comes tremblingly down to the brink of the river and looks across the flood, and knows that life's opportunities are over, his spirit is burdened by the knowledge of its own uncleanness, and is harassed by the thought of willful disobedience to God, disloyalty to His love, rebellion against His purpose, unresponsiveness to His leading, indifference to His expectations, hard-heartedness against God's children, unsympathy against his own brethren. The final agony to death, sharper than the plunging pain that convulses the frame, is the poignant sense of self-con-

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demnation in the sight of the righteous God into whose presence the soul is soon to go. The strong law has tried to control us, but it could not redeem us, inasmuch as the heart hated its restraints and rebelled at its restrictions. The very law itself which made known so clearly the will of God, becomes a tormentor as men realize how pitifully short they have come of fulfilling its behests. Law has but sharpened the conscience—that stings like a serpent's bite. Our lives have fallen pitifully short of God's loving purpose for us. At a thousand points memory flagellates with its gloomy recollections. The soul, polluted by its sins and marred by inward depravity, feels terror-stricken at leaving this life, to stand before the throne of an adjudging God. Verily, the "sting of death is sin."

Everywhere does death reign—except at the grave of Christ! In the Son of God, unconquered death meets its Vanquisher. To show His complete identification with mankind, Christ will let His body be pierced by nail and sword until life has left it; but

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ere death comes He commits Himself to the loving, all-powerful Father, knowing that there will be a resurrection and a future life for himself. He prophesied that death could have no permanent sway over Himself. And on the third day, because God was befriending Him, did the black tomb give up its victim, so that Christ might arise, the firstfruits of them that slept, to declare to all the dying multitudes that they, too, were children of light, heirs of the resurrection and of the life everlasting.

Not strange that in the ecstasy of his joy over Christ's victory Paul should cry out, "O grave, where is thy victory?" Broken forever now the power of death. We must succumb to its law, but we know in Christ that there is a mightier than death. Still must mankind be laid away into the tomb, as the hurrying centuries pass, until God's holy purposes in this world are completed; but mankind knows through Christ that the victory belongs to Him, and that He will call His own into a life celestial.

Christ's final victory—that is all that

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Paul can think of! Only this fills now His vision. Pondering upon the meaning of the empty tomb, Paul can think of nothing but the time when, purified by God's love, man's spirit, having survived the grave, builds for itself the glorified body, and has its existence under circumstances over which the exalted Christ holds undisputed rule in the presence of God. Then shall death have been banished. There the celestial body will enjoy its changeless glory before His face. Then shall Christ, He who was dead and was raised again, have His complete victory over the grave, and the balm of His indwelling grace shall heal the spirit from the sting of sin. The yearnings, the instincts, the hopes of the heart are not meaningless. They are God's angels to the soul. When death has been swallowed up in victory, and the spirit has been redeemed from the law of sin and of death, then shall the heart burst forth into its great hallelujah chorus of rejoicing, "Thanks be to God, who giveth us the victory through our Lord Jesus Christ." This must be the exultant pæan that sounds

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from mankind's lips when it realizes how vast are God's plans through Christ, and how transcendently great is to be that unclouded existence with Him in the glory of the eternal home. After earth's bewilderments, its tumults, its dissatisfactions, its ills, its sufferings, its sin, its death—we shall be raised into new life with Him, and we shall be satisfied when we awake with His likeness!

When the Christian Church comes to believe as firmly in the triumph of Jesus Christ over sin and death as did Saint Paul, then can we say with as great assurance and quiet calmness as did he, "To die is gain." We are not bankrupt losers when we make the solemn change from earth to heaven. Our riches are not surrendered. We have not been robbed of our wealth nor despoiled of our possessions when we pass out of this life to enter another. God is not a hard bargainer. We need not be afraid to yield to His inevitable laws. The welfare and joy and prosperity and satisfaction of this life, these are but foretastes of what the loving Father will do for us in

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another life where every external circumstance will be beneficial to our development. The majesty of that life is beyond the power of our feeble, childish minds to imagine. Like the chrysalis bursting through the narrow prison house of its little shell to become this light-winged butterfly, floating in the sunshine and drinking nectar from the myriad flowers, so shall it be for man to pass from the heavy, cumbersome, evil-smitten, earthly body to the body ethereal, changeless, celestial, eternal! The vastest investment with God that any human being ever makes is when he trustfully submits his body in death to the loving care of an omnipotent Father, knowing that all things work together for good to them that love God.

Looking at death through the eyes of Christ we must reinterpret it to ourselves. If "to die is gain," then death is an angel of God in disguise. It executes the loving will of the Most High. It is not robber, but benefactor. Under God's control it is a beautiful-faced messenger of mercy. If we but knew to what sublime blessings it

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calls us, we would welcome departure from this life, and release into that, as God's holiest boon to us. Were it not for the farewells to those loved ones left behind, we would anticipate with exuberant eagerness, after life's struggle and toil and hardship, the entrance upon the higher existence. In hours of profoundest spiritual communion with God we would long "to be with Christ," as did Paul. Feeling at peace with Christ, having His Spirit witness with our spirit that we were the children of God, we could hail willingly, joyfully, triumphantly the last hour of an earthly existence and move, with undismayed, unquestioning heart, out into the great mystery, knowing that by the presence there of Christ the shadow has changed into light. Knowing Him as our Shepherd, we can chant as we see God's angel of death approaching, "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me." To exchange this life for that will be to pass from incompleteness and imperfection to sufficiency and fullness. Nor will we care

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in whatever form death comes to us, or by whatever instrument the thread of life is severed. We will not choose by what method we pass from this existence. We will feel that our lives are in His care, and, however grievous may be the tool of death that seems to afflict us, it is but like the knife in the skillful hand of the loving surgeon, who cuts only to save.

Our faith in Christ emancipates us from the dread of death. Knowing that it is God's wise helper for bringing us into the fuller life, we shall not be afraid to meet it. As little children trustfully place their hand in the parent's hand, so may we calmly submit ourselves to God's leading. He can be trusted. He has ordained death for our infinite good. If death has had its mysterious place in this world of ours from the very dawn of sentient life, then God holds it in His steadfast control for high purposes of blessing. It is somehow our unfailing friend. To die is but to close the tired eyes after the heat and weariness and struggle of the day to awaken in God's morning land and to be forever with Christ.

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Because Christ has banished the fear of death and holds out to us the precious solace of the endless life, may we indeed "comfort each other" with words of cheer and hope, as we earnestly fulfill life's high callings now, and discipline the spirit for the glorified life beyond.

What joyous thanksgivings ought to thrill our spirit as the assurance of the triumph through Christ possesses us! Life and righteousness are to be forever supreme over death and sin. In the pure light of this holy hope every earthly shadow vanishes and the inner music, more sweet than seraph's songs, swells in the heart. Who can refuse to praise at the thought of what God has done for us through Christ, and for the blessings unmeasured when we received the promised inheritance? As bewildered pilgrims, fear-smitten by the midnight tempest, hail with exultation the rosy dawn, so may the Christian world rejoice. Death is abolished! Is this majestic life at its best, rich, precious, desirable? God will give us a richer one. After the fleeting years of earth's short span God will open

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the treasures of eternity to us. There we shall see Him, and His benediction will be our life. Face to face shall we be with Christ, who gave Himself for us and redeemed us from iniquity and death. Then fellowship blissful shall there be with the loved one, "lost a little while," but ever secure in the love-watch of God. And in ecstasy of joy shall we join the chorus of praise to God's Son, who came into life to show us its greatness, who passed through death to life that He might win us to holiness and immortality..

CHAPTER XVI

THE MOTIVE-POWER OF THE
RESURRECTION

Apostolic belief in the resurrection of Christ was but a preliminary to devotion and self-surrender to Christ as risen.—*Simpson*.

Tell me that my life is bounded and that I am a creature of "now," and that moment there is a shrinkage in my aspirations and expectations, and consequently an awful shrinkage in my purposes and enterprises. I will attempt nothing so large that I can not finish it before the sun goes down; I will desire nothing that this life can not bestow. I must live as a timid, cramped, crippled, temporary thing should live.—*Gregg*.

The sad memories which death brings are a part of our education. Under the influence of an absent soul the heart softens, and man goes forth each day more of a friend to his race, and more of a worshiper of his God. Sorrow must ennoble duty, not end it. The death of a friend exalts those who remain.—*Swing*.

A faith that does not fill this world with God, as well as world's unseen, is unreal and worthless.—*Dale*.

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THE MOTIVE-POWER OF THE RESURRECTION

Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.—*Verse 58.*

PAUL was great enough to recognize that no spiritual truth is worth anything that does not contribute to the present uplift of humanity. As a "practical idealist," he was no dreamy visionary idly revelling in the luxury of a newly-discovered revelation. He saw all truth in its significant relationship to mankind as it now is. Having completed his matchless argument for the future life, his final word must be a message of exhortation. The revelation must become a dynamic. They must live by it, be governed by it, in all the complexities of human activities and achievements. The holy faith must royally control all of life. Because men, by faith in

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the resurrected Christ, are heirs to immortality, must every person treat himself and every other being differently than if there were no after-life. This earthly existence must be interpreted in vastly higher terms, and must grow into immeasurably greater proportions now that it is known that we are the children of God, called to live forever with Him. New privileges, new duties are ours now, because we know how gloriously every human being is related to the loving purposes of God.

That this assurance of a resurrection life must have its tremendous influence upon this present life, this is Paul's significant conclusion. His argument culminates in a "therefore." Something follows because men have this hope. New glory must come to this earthly existence because it was to be supplemented by the eternal. This hope was not a mere theme for discussion among philosophers. It must not be considered a mere theoretical conclusion to be intellectually cherished. It was a priceless revelation so sublime that it must irradiate all that was human with a new

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glory. Because of it the race must throb with new and divine power. Believing in the future life, every human being must begin the practice of immortality. The eternal life, stretching out into the wondrous future where God rules, must be commenced here and now, as foundations are laid deep upon the solid earth for majestic temples that raise massive domes into the blue sky. The hope of the resurrection must purify the mortal existence as white-hot fires burn out the dross from the ores. It must motive this life so as to regenerate it.

No more serious charge could be brought against the belief in a future life than that through adherence to it mankind loses richest interest in the life that now is. The flippant critic sneers that the Christian cherishing this hope becomes other-worldly and forgets the life that now is. Thinking so much of the Kingdom to come, he forgets the hell that surrounds him. Intent upon inheriting the joys of the future world, he neglects the world that now tragically needs his assistance. So intently does he fix his

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eyes upon the starry heavens, that he can not see earth's quagmires and cesspools. His ears are straining so hard to hear the white-robed chorus of the heavenly city, that he fails to hear the cries of anguish, the wails of oppression that rise from earth's swarming cities where injustice crushes, and greed destroys, and tyranny debases, and sin pollutes. So absorbed is he in reaching the homeland, that he does nothing to set up here the home circle where all men are brothers. In his desire to inherit the eternal riches he miserably fails to share in the wealth that God purposes humanity to possess here. In his burning eagerness to become citizen of the heavenly Kingdom, he has no thought of bringing that to earth now, so that here God's will shall be done as it is in heaven. Under the soporific of eternal joys that are to be, he becomes drowsy and indifferent to existing curses that overshadow life. Believing that some day God will wipe away all tears, he cares nothing about drying the weeping eyes now by removing the hideous causes of sorrow and misfortune and woe

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and shame. Soothed by the hope of a future inheritance of gladness, he permits to continue, unmolested, the hideous wrongs that fatten upon human happiness, and that plunge the human family into unspeakable degradation and squalor and iniquity. So scoffs the sharp-toothed, snarling cynic.

But such a change rests upon a travesty of the hope of immortality. No person ought to be so passionate in his struggle for the betterment of this world; so whole-hearted in his loyalty to every exalted cause that means the amelioration of the conditions of humankind; so sacrificial in his self-consecration to the cause of mankind's present regeneration, as the Christian animated by his exalted hope of an after-life. While he gazes at the heavens, he knows where he is stepping. While he purposes to enter the city of God, he heroically strives to establish here the commonwealth of love. While he dreams of the eternal abode, resonant with music from holy lips, he has a passion to help mortal lives sing out their holy praise to God.

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His faith makes him to look at all that is human through the eyes of a self-sacrificing God, and to be helper to God in His stupendous task of redeeming the world.

No person can be the same human being in his relationship with the world after believing in a future life. This must enoble, energize, motive, control him in everything great or small, where his life touches the lives of others. The earthly life must be transfigured by the vision of the heavenly. We must act now like children of God and make the world a sacred place where brothers dwell. Because we are to live alway must we begin to live like immortals now. Anything that militates against man's highest life must be recognized as hostile to the Most High. Godliness must be made profitable for this life as well as for that to come. Every possible provision must be made to have holiness establish its benign rule among men as they now are. Every detail of our practice must be under absolute sovereignty of our holy belief. Because we are to be so great some day must we be great now. Nothing

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must be permitted to cripple our capacities, or hamper our development, or impede our progress, or crush our instincts, or dampen our ardor, or suffocate our enthusiasms now. For what we are now will fundamentally determine what we are to be. Earthly conditions will either immeasurably help or retard the soul in its search after righteousness. We can not be indifferent to mundane conditions, because these regulate so tremendously the present spiritual welfare of mankind.

The belief in the after-life must, therefore, regulate this existence in every phase. Under the dynamic of this faith we must make this earthly sphere the proper training-place for God's heirs to immortality. In the light of this hope must we estimate all things that retard man's spiritual welfare. Earthly wrongs, ills, injustices, oppressions, sins, seem never so hideous or so terrible as when seen against the background of eternity. God is endeavoring now to build His Kindgom. If He had His perfect way now, there would be among His high-born children, called to the priv-

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ileges of eternity, no more of selfishness and unbrotherliness and iniquity and degradation than there is now among His holy angels before His presence.

Only then do we prove ourselves God's heirs when we not merely "set our affections upon things above," but when we passionately, heroically endeavor to root these holy flowers in the gardens of earth. Only by evaluating humanity as created in the likeness of God can we find proper incentive to holiness of personal life now. All that we think and say and do must be under the regimen of this great faith. Because men are not worthless clods of earth must they be treated with royal concern; and every heroic effort must be made to transfigure the earthly into the heavenly. The thought of our endlessness ought to thrill us to herculean efforts against all evil. Sin is so awful because it jeopardizes the eternal welfare of those whom it attacks. Evil would be tragic enough did it affect only this life. But its results are interminable. It not merely despoils the present life of its glory and

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peace and sanctity. It alienates from God the soul to which He desires to give glad immortality. We can see it in all of its hideous horror, and recognize it as the "sting of death," only when we do not fail to note its eternal consequences of ruin to man's sublime spirit.

Evil in all of its shocking forms ought to have no more bitter, persistent, energetic, bold foe than the Christian who believes in the resurrection. No one ought to be fired with so hot an indignation against all sin as the person who believes that character abides forever, and that the consequences of holiness do not terminate with the short span of sixty or eighty years of mortal life, but that they stretch into the incomprehensible æons of God's eternity. No one ought to be more enthusiastic in his opposition to social injustice than he who believes that social environment is either a blessing or a bane to souls to whom God holds out the boon of a resurrection life. A city slum is a hellish thing when we look at its denizens through God's eyes. The complex, crippling injustices and tyr-

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annies that hold high carnival in society to-day must find in the believer in the resurrection an inveterate antagonist, because he knows that these oppressed, afflicted poor, cheated out of life's rich heritages, are God's own children. To every human being, because he is so high in the plans of God, must be given the chance of developing under proper circumstances. This world will be the right kind of a preparatory place for the endless life only when it is friendly to the highest human spirituality; when it offers the proper soil in which to grow the perfect flower of the holy life; when it aids in every respect the aspiring spirit; when it presents not a single stumbling-block to the pilgrim marching toward the heavenly mansions; when this life is seen to have its perfect consummation in an exalted existence after death.

Profoundly realizing the significance upon this life of the hope of the resurrection, Paul makes his great argument to climax in an exhortation and a promise. Urging his readers to the highest types of personal character and social service, he

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shows the value of these in the light of the eternity of the Christian. Three qualities will characterize the Christian who is possessed by the thought of the endless life. He will be "steadfast." His faith is a firm conviction. He can give a reason for it. He is controlled by it as the piece of iron is gripped by the magnet. He supremely trusts in it, never doubting its high efficacy. Like the psalmist, "His heart is fixed." Confiding in it so utterly he builds his entire life upon it, as the architect trusts in the strong foundations. He knows that his house stands upon God's sure rock. All of his actions, all of his hopes are dominated by the sublime belief. He does everything with a different emphasis, now that he knows himself to be an heir of immortality through the merit of Christ. His devotion to Christ as His spiritual Lord knows no vacillation, now that he has this supreme trust in Christ's power over the grave. He surrenders himself with entire submission to the sovereignty of Christ, knowing that He who overcame death has power of conferring

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life upon those who are rooted and grounded in Him.

The Christian will be "immovable." Like an unshakable rock will he maintain his firmness. Whatever the force of the attack upon his faith, he can offer sturdiest resistance to it all. Nothing can alter his conviction concerning the truthfulness of his belief. All gloomy doubts now are meaningless. They no longer harass him. All queries, born of human ignorance, he can banish as irrelevant. They no longer disturb him. All inexplicable mysteries concerning the resurrection body no longer trouble him. He acknowledges the limits of knowledge concerning the fact of Christ's resurrection, as must be done in every other fact with which we are acquainted. He does not pretend to know all the secrets of God, but he joyfully accepts the resurrection of Christ with all of its blessed implications as the transcendently significant revelation vouchsafed to humanity for its inspiration and regeneration. Believing in God as he does, he finds no difficulty in believing that He

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has power to bestow an after-life. Nothing can shake him from this assurance. Nothing can disturb the peace and serenity of his life. He is not afraid of death. He knows that to escape it will be impossible, but he knows also "in whom I have believed." Death lays siege to the holy circle of home and bears away the loved ones. He sees his dearest ones laid away in the narrow grave. But when lonesomeness is sharpest, then his hope burns brightest. His heart is lighted by the gleam from God's home, just across the river, upon the Delectable Hills. He never questions the love or the wisdom of God. Had he the power he would not recall his departed ones into life, for he indeed believes "to die is gain." And he knows that they are infinitely better off in the presence of God than they could be here, surrounded by only human care and affection. For God's care and affection are unspeakably richer. He feels sickness sending its fiery emissaries of pain over his long-suffering body; he knows that disease will waste him, and want may emaciate him, and old age despoil him of the

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glory of physical strength—but his heart sings out its psalm, “Henceforth there is laid up for me a crown of righteousness.” No word of murmuring nor complaint nor unsubmitiveness poisons his lip. He believes that God “doeth all things well,” and with eagerness does he await the time of his departure.

No sorrow crushes him, since he knows that no harm can come, on sea or shore, to those that love Him. The black gloom of despondency may try to settle upon him, as one by one his trusted friends fall by his side; but in the deep skies he ever sees God’s twinkling stars. An exultant optimism rules his thoughts, for he knows that these light afflictions are not worthy to be compared with the glories that shall be revealed in us. With no agony of alarm does he view the decay of his faculties and the decrease of his strength through old age or sickness, knowing that the fullness and richness of his existence does not depend upon the joys and achievements that this life may offer. No curses does he hurl at God because life is cut down in its

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flower of youth. He says with Hugo: "Winter is on my head, but eternal spring is in my heart. The nearer I approach to the end, the plainer I hear around me the immortal symphonies of the worlds which invite me." When he stands by the new-made grave no terror grips his heart. With eyes gleaming with the light of love for the risen Christ he sings: "O grave, where is thy victory? I thank God which giveth us the victory through our Lord Jesus Christ." No rebellious protests poison his words, for he knows that God's ways are not our ways, and He that maketh the morn to appear out of the night will make gladness to come after sorrow. He "believes where he can not prove." To him the real things are not our mortal bodies and this physical world. The realities are the changeless purposes of God and His unfailing promises. The "Unknown" terrorize him not a whit! He walks with God, and any pathway is safe. He is beyond the attack of skeptic. The shafts of the denier fall harmless against his panoply. He believes in the resurrection

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as the bird silent from its singing in the evening shadows, believes in the morning. Because God is on the throne does he know that even death is God's blessed messenger of unspeakable good. He does not mourn as those "who have no hope." He has sweetest songs in the night. Death may fell him by whatever instrument it chooses, after having tortured and tormented and humiliated his body; but to the angel with the light of eternity on its face, he will triumphantly shout, "Welcome, Welcome!" Immovable in his faith does he live and die.

Because of his faith will the Christian be "abounding in the work of the Lord." In everything that pertains to the upbuilding of holiest character for himself and others he will have an absorbing passion. His interest will never flag in those forces that develop his personality into the likeness of Christ. He will be devotedly concerned in the building up of a self "worthy of a forever." Love, truthfulness, sincerity, the sense of justice, all the things that we recognize as great enough to survive, must be trained into his personality. He

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must prepare a character that by the possession of the highest qualities will not be out of place in the presence of God. Never will he lose his fervent zeal for that full degree of inward holiness that countenances no secret fault nor cherishes any besetting sin, but which struggles heroically against all evil tendencies, all carnal appetites, all low-born satisfactions.

His life he will enthusiastically dedicate to the sublime cause of establishing God's commonwealth among men. Does greed give birth to the black spirit of oppression that coins life-blood into dollars, that is deaf to the cries of anguish, that is cold to the appeals for assistance, then his hot protests will smite and his heavy blows will fall until avarice slinks away, afraid and defeated, from its helpless prey. Does tyranny fatten upon weakness, there the Christian becomes vindicator and defender to the unfortunate. Does hard-heartedness look with unpitying eyes upon the unabated sufferings of the lowly, there the Christian must thaw out the icy chill and make the heart flow in healing streams of sympathy

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and helpfulness. Is mankind divided into warring camps—each clutching at the other's treasures and envious of the other's welfare, each despising his fellow-man and shouting out angry curses,—then the Christian must set himself the stupendous task of substituting love for hatred, sacrifice for selfishness, the rule of Christ instead of the reign of Cain.

The work which Christ began upon earth, the Christian will unfalteringly, valourously continue. Constrained by the love which, free as ocean's billows, surged in the heart of Christ, like Him must he go about doing good. He will hate sin, despise unbrotherliness, detest selfishness, as did the Christ who loved us and gave Himself for us. He will direct his efforts against the concrete ills of his time. Against everything that is antagonistic to mankind's highest spiritual maturity will he be implacable enemy. To all that hastens the uplift of humanity—its physical, its intellectual, its moral emancipation—will he be ardent helper. His enthusiasms will be deep as the degradations of men, his

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consecrations lofty as their hopes, his loyalty broad as their possibilities. He will be interested not merely in alleviating the wants of the poverty-stricken; he will be determined to eradicate all hideous, powerful causes of poverty. He will attack not merely greed, but the evil heart that is breeding-place for greed. He will oppose not merely the unjust distribution of wealth, but the devilish scorn that makes one man forget that he is his brother's keeper. He will be zealous for the establishing of those exalted institutions of mercy and education and culture and government, whereby the higher interests of the race are safeguarded and enhanced. Always and everywhere will he consider it to be sublimest privilege to be co-worker with God in establishing the Kingdom of Heaven among men.

Nor will he enter into the "work of the Lord" with cold, calculating parsimony, nor with narrow half-heartedness. The best that he has will belong to God, because he believes in the supreme greatness of every life. In his abundant service for the transfiguration of mankind he will think nothing

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of his own ease or reward or satisfaction. At no labors will he hesitate. No self-denial will be too large for him to make. No dream of a race transformed into new social relationships will seem beyond attainment. No call to heroism that entails largest self-sacrifice will be too exacting.

What will be the unfailing motive that actuates the Christian in his heroic life of sacrifice? It will be the consciousness that his labor is "not in vain in the Lord." It shall abide. Its results will be permanent. Its consequences shall be eternal. His toil shall have outcomes that continue not for the brief span of a mortal life, but forever,—inasmuch as the lives that are influenced are to partake of the resurrection. These toils for the good of others; these heroisms that inaugurate upon earth a holier order for the oppressed, the sorrowing, the lonely, the thwarted, the aspiring,—all these are precious seeds watered by God that shall wave in abundant, fair harvests in eternity. He that labors in the cause of God, and for the Kingdom of Christ, is not like some architect painstakingly con-

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structing a palace of ice-blocks that will fall away into watery ruins under the light of springtime. His material has eternal durability. The impressions that it takes, the form into which it is fashioned will abide forever. Whatever of character-glory is achieved will never be lost. God holds it in such high valuation that He will never let it perish. When the Christian tries to fashion his character into beauty, and to discipline his personality into greatness by struggling against temptations, and surmounting his difficulties, and mastering his appetites, and subduing his carnalities, then may he know that what he achieves will never be overthrown by death. It will stand steadfast as mountain peaks. It will know no ruin. His glorified personality, made pure and holy and noble and exalted, shall survive death, and shall be accounted precious before God. When he strives to make his heart a temple so beautiful that Christ dwells in it as in some holy of holies, then he may know that this temple shall never feel the touch of the vandal hand of time. Nothing human, not even death,

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could shake it to earth. This spiritual architecture God will not let anything destroy. "The Parthenons are shaken down; the pyramids gradually decay under the attack of the elements; the statues of bronze rust away; the granite shafts crumble into dust; but he that doeth the will of the Lord shall abide forever." There is that about him which to God has priceless value.

By this sublime motive may every heart be steadied that toils for the welfare of others. The labors are not fruitless. The returns shall be vastly beyond the hopes of the heart. The investment will yield amazing returns. For those in whose behalf the sacrifices are made are precious in God's sight. They are heirs of immortality. When the Christian struggles against the giant evils that cripple the souls of men, he is helping into character such spirits as are to live forever. These for whom he toils and makes his heroic self-denials are so like God that He bestows upon them the boon of immortality. To sacrifice for such is worth while. When through long, gloomy years he battles against devilish opposition

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for fairer laws, for larger opportunities, for salutary influences, for healthful environment, for friendly institutions, he may be nerved to his heavy tasks by the thought that those for whose good he makes his self-renunciations are not like insects of a summer day destined for nothingness. They are the loved ones of God, capable of spiritual sublimity and destined for the everlasting life. He will not be calculating, parsimonious, narrow-hearted. How can he be when he knows that whatever good he calls into being in human hearts is to live forever? Does he endure hardship? does he place his life in daily jeopardy? does he fight the wild beasts of Ephesus? does he subject himself to misunderstanding and ostracism and persecution and martyrdom? does he surrender his own joys and satisfactions and pleasures? does he renounce all things that are dear to his heart?—ever is he cheered and sustained by the holy assurance that those for whom he suffers and sacrifices are some day to stand, by his help, redeemed in the presence of God.

No self-surrender, no faithfulness, no

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devotion shall be ineffectual! No large-hearted loyalty, no stalwart obedience, no willing assuming of responsibility, no firmness against evil shall be without magnificent consequences. All these shall help to bring among men the Kingdom of God that never fadeth away, because it is composed of citizens who, through likeness to Christ, are partakers of His resurrection glory.

This is the message our time needs. Because we are to be heirs of Christ's glories in eternity, let us cultivate the virtues of the spirit now. Let us purify now the inner life by faith in our risen Lord. Let us free ourselves from all that links to the temporal and carnal and earthly, and, in preparation for the immortal existence, adorn the spirit with all virtues acceptable in the sight of God. Because our brethren in Christ, and all the world by faith in Christ may inherit the life everlasting, let us withhold not the richest gifts of ourselves and our possessions for the benefit of our fellow-beings! Lo! these, by the greatness of God's gifts to them, are the children of the Eternal Day!

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